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Volume XXXV

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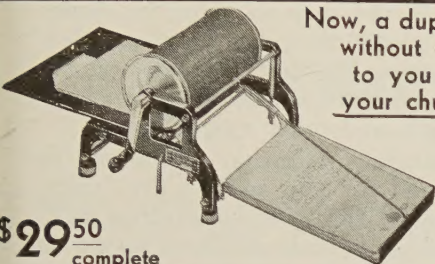
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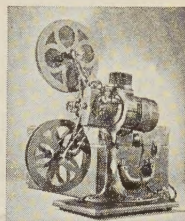
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"This would all come out of your own rainy day or contingent fund. It would not be charity. It would be your own money, paid to you on a sound, tested, safe business basis.

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Let us tell you more about it. There is no obligation and no agent will follow up. Just drop a card to the Ministers Casualty Union, 12th Floor, Wesley Temple, Minneapolis, asking for information on our Rainy Day plan as announced in the February issue of "The Expositor."

Every man should prepare for the ruddy, joyous afternoon of life. It should include the richest, mellowest and most satisfactory of all his hours.

*"Grow old along with me! The best is yet to be,  
The last of life for which the first was made;  
Our times are in His hand, Who saith, 'A whole I planned,  
Youth shows but half; Trust God: see all, nor be afraid!'"*

ROBERT BROWNING.



# THE EXPOSITOR

The Journal of Parish Methods

## YOUTH'S QUEST AND YOUTH'S QUESTIONS

By R. H. MILLER, D. D.

THE age stands in doubt. Its coat-of-arms is an interrogation point rampant, above three bishops dormant, and its motto is **Query?** Although he expressed that conviction nearly forty years ago, it is unlikely that Henry Van Dyke would modify it. Indeed, when one surveys the contemporary scene with its plethora of new knowledge, it would seem that the three prone ecclesiastics have been augmented by a host of persons felled by a succession of bludgeoning question-marks. Nor is youth free from this characteristic mood of uneasiness and perplexity. Few things are more typical of our contemporary religious situation than the shift of interest on many college campuses. The venerable and valuable "week of prayer" type of program has yielded precedence to the "religious forum." On the whole, it is a healthy and hopeful sign. In religion, as in economics, institutions and practices require constantly to be subjected to searching scrutiny. If the negro preacher's definition of the status quo as "de mess we is in" is sound, the first step in the way out is a realistic facing of the question, why are we in "the mess?" Admittedly, religion is more than a problem; it is power. An attitude toward religion that expresses itself chiefly in questions has serious deficiencies. If it ends in harassed confusion, it ends; and it deserves to end.

Nevertheless, the questioning spirit is abroad, especially among the multitude of intelligent and educated youth. One may condemn it as a penalty of an age of disillusion; one may laud it as the mark of an emancipated generation en route to a "brave, new world"; what responsible religious leaders cannot do is to ignore it or compromise with it. "Problemitis" may be a devastating fever, but it is symptomatic of a deep and prevalent condition. That is why the forum type of service has received hospitality in many Christian churches in Canada as elsewhere. To some of us at least, the regular Sunday use of the forum presents an unusually helpful opportunity to direct the questing spirit of youth along avenues of the Spirit which lead to Him who is the truth "that makes all other truth true." If one seeks high precedent in the matter, let him recall the Master's use of provocative questions. Some of the sublime teachings of Jesus came in direct response to questions asked Him by people in His audiences; witness

the parables of the Good Samaritan and the Prodigal Son.

That which is novel in the forum-type of meeting is not the idea. Plato knew a peripatetic forum! Coming to our own times, the right to talk back and question any speaker has been assumed by many Englishmen, and that right has been asserted increasingly in religious meetings in Britain since the war. In the United States, Dr. S. Parkes Cadman's encyclopaedic mind has revelled in the question period of his meetings for many years. In Canada, many ministers have made a monthly question-and-answer sermon a feature of their preaching program. What is novel in this type of meeting is its adaptation to the needs of young people in a modern congregation. In Emmanuel Church, Montreal, its worth as an instrument of Christianizing a section of the younger generation has been demonstrated over a period of two years. Its usefulness is not restricted to urban churches, although one feels that it is particularly effective in a strategiv centre around which young people swarm. Certainly in the group which I know best, it has elicited widespread interest and response and has increased the effectiveness of a down-town church.

Reiterated requests for a youth conference to follow our evening services led to the inception of what is known as the "Emmanuel Youth Forum." As its name indicates, the Forum is almost exclusively of, by and for young people. So far, we have not refused admittance to those "incurable children" whose birthdays belie their youthful spirit. They have remained silent, friendly visitors; choosing to come as "non-combatants!" If the Forum exhausts the capacity of the hall as it threatens to do, we have warned our older friends that presentation of birth-certificates at the door may be necessary! While held on Sunday evening, the Forum is not a substitute for the evening service of worship; it is a complement to it. The minister who presides over such a meeting will discover early that if his sermon has been effective it has been provocative of questions which will sometimes strangely clarify the thought he has attempted to express in the pulpit. The technique of the forum is simple. There is informality without disorder. One of our university students, a man of resourcefulness and tact, presides until the



minister arrives. As the young people enter, slips of paper for the writing of questions are distributed. From time to time, name-tags are also given to all the visitors that personal acquaintance may be encouraged. Fellowship is a function no feature is permitted to obscure. We have followed invariably the rule that all questions must be put in writing, although the writer's identity need not be divulged. This conduces to clear, concise and brief questions and precludes long and tiresome speeches. A communist is not the only person who will seize a meeting for his own ends!

The meeting opens with a special musical program for which adequate previous preparation was made, consisting of a hymn and selections by a competent visiting instrumentalist. The questions are then dealt with. That which guides all discussion is an old, sane and Christian principle: "in things essential, unity; in things doubtful, liberty; in all things, charity." We endeavor to face every question honestly, courageously and helpfully. With certain questions involving considerable research the right is reserved to defer an answer until the following Sunday. In such cases we often delegate an interested young man or young woman to undertake the research for the group and report at a subsequent meeting. For example, a recent question, "What is Abbe Lemaitre's theory of the expanding universe?" assigned to a young office-worker resulted in an unbelievably lucid and accurate statement the following week. Frequently, we submit a vital problem to the entire group for discussion. In the heat of debate and interest, young people who had hitherto believed that they "would die" if they had to speak in public, made surprisingly good speeches and without accomplishing their untimely demise. When the interest in certain subjects is high, the assistance of experts is sought. In our group from time to time has been a young professor of economics at McGill University, Mr. Eugene Forsey. To him we have turned over questions requiring the treatment of one thoroughly familiar with the science of economics. Another example may be found in the visit of Professor J. King Gordon of the United Theological College. Mr. Gordon fills the chair of Christian Ethics and had delivered an address on his impressions of a recent visit to Russia. Following his report, he submitted himself to a veritable barrage of questions. Nor were they the conventional type of questions, but in many cases indicative of enquiring, critical minds. Similarly, questions involving biblical scholarship and the modern approach to the Bible have been dealt with in constructive and cogent fashion by Dr. R. B. Y. Scott, professor of Old Testament Literature in the local college. The visits of Rabbi Harry J. Stern, a local leader of liberal Judaism, precipitated numerous questions concerning the Hebrew-Christian tradition and relationship.

The questions do not confine themselves to social and biblical matters; they range from Dan to Beersheba and back again. Included are problems of personal ethics which might seem

trivial to a mature adult but which are of real significance to the young questioner. In the same evening are raised problems of cosmic significance which might give an Einstein pause! A record is kept of all questions, and as one examines the long list certain generalizations can be made. Questions as to personal religion and social reconstruction outnumber all the rest. Nor is the reason far to seek. Today as in all the yesterdays, young people turn to religion "wistful but unconvinced," seeking where they do not see, but deeply conscious of a need for those inner resources which will make them adequate for the good and radiant life. Moreover, theirs is the unchanging quest for that which they realize cannot be known except as it is shared with all men everywhere. Disturbed by the awful disparity between the ideal of Christ for society and the actual world as it is—with its unemployment, its disregard of personality, its jungle ethics—they are eager to accept the penalties and run the risks of building the Kingdom of Right Relations which is the Kingdom of God. But they need guidance, leadership, companionship. They see the Highest and they love Him; they desire to serve the Highest but ask how to do it in a world as grim and difficult as this is.

When one makes a more detailed study it is evident that certain specific problems continue to disturb this generation, inviting fearless and intelligent Christian education on the part of the Church. For example; "What are Christian ideals of love and marriage, and how may we attain them?" "How can we overcome imaginary fears?" "Why be good?" "What is meant by the inspiration of the Bible?" "How can we read it and enjoy?" "How may the Bible become a tract for the times?" "Why pray?" "Please suggest a method of prayer that will be effective." "What is the Christian estimate of personality?" "How can we achieve self-realization in a fiercely competitive society?" "What is the authority of Jesus today?" "Does religious experience rest upon illusion or reality?" "How can I win a vital and reasonable faith in immortality?" "Can war be abolished?" "Is the use of force ever justifiable?" And always of course, there is the persistent and thorny problem suggested by such queries as, "How can we obtain economic security?" "How can youth help make a more Christian social order here and now?"

That we believe greatly in the social and spiritual value of the Youth Forum should be apparent from what I have written. It has brought many young people to "enquire in His temple," people seeking help with questions they would be slow to ask a preacher in personal conference; it has brought to the Church large numbers of young people who sense reality in the service and appreciated it; it has made religion an indispensable force in the lives of some who had repudiated it; it has provided an hour of free and congenial fellowship for many disheartened by the appalling loneliness of a crowded city; it has stimulated the preacher to place new emphasis upon preaching as problem-



olving—that the age-old, ever-new words of God may walk down the city street and find people where they live.

Like Dante, we moderns face “a dark wood, where the right way was lost.” As followers of our Lord Jesus Christ we not only see the wick-

et gate, but discern the more excellent way. To act as guides, companions and counsellors of those who would be pilgrims, is our high privilege and responsibility. The Youth Forum commends itself as one method of answering Youth's Questions and directing Youth's Quest.

## THE PREACHER AND HIS TIMES

By WILLIAM C. S. PELLOWE

THE message of the Christian preacher is a timeless one. That is, it stands over against time as something which is absolute in its nature. At its heart his message is from the Eternal One. It has the constancy of the multiplication table. As we cannot conceive of two plus two ever being anything else but four, neither in the past nor in the future, so the core of the Gospel is of the same mold.

Yet while the Preacher's message is timeless in its quality, it must be preached to people living under the domination of “the times.” It is this necessity of preaching in the midst of “the times” which makes for the changing technique of contemporary preaching. It is the content of any period which governs the avenue of approach which a preacher shall adopt to bring his Eternal message to his age.

Each period of history has its own peculiarities. Its viewpoints, its unique problems, its distinctive viewpoints, its dominating motives and its driving tendencies work together to determine and form what we term “the mind of a given age.” This then should be among our aims—to speak the tongue of our age, to speak the dialect of the times, to know the jargon of the day's thought.

For a Christian preacher to ignore the mind of his age, its mental attitudes, its current problems is to isolate himself to mouth his message in an alien tongue. It is said of Pentecost that the multitude heard the gospel each man “in his own tongue.”

From a functioning standpoint, it is just as important to know your “times” as to know your theology. It is just as imperative to master the language of the man in the street, as it is to lip the language of the New Jerusalem. It will be of greater advantage to know current literature, than to know Shakespeare. It is of more hominical value to know the findings of the modern judges who rule in the United States Supreme Court than to know the doings of the Judges of early Israel. What are the modern poets singing? I mean the poets who are voicing creative thought that impinges upon public opinion? You must know what they are saying if you would make vocal above their poetry the great prophesies of David.

The Christian gospel entered the world in a section dominated by rural economics, tintured

with the political tyranny of Rome. Our task today is to make that gospel potent in a land dominated by an industrial economics and a life that is highly organized and mechanized. What hope of success has the Christian minister if he does not understand this, and know thoroughly the mental attitudes of his present day bearers?

If your hearer comes to church with his mind colored by articles he has read in Harper's Weekly or Scribner's or the Literary Digest, you will be handicapped if the metaphors you use are hangovers from your high school training of twenty years ago, or your illustrations from science or economics smack too much of the pre-Hoover days.

The distinguishing traits of our day, as I see them are, **Weariness and Confusion of spirit.** Such a condition of mind makes many people ripe for the cults which over-emphasize the Second Coming. Man has failed, we must look to the clouds to see the Lord coming in power in the air to establish the Millennium. Confused, weary, impatient, finding modern life too complex, these people take flights from reality in the alluring pictures of such hopes. They build for themselves a hiding place from the storms of contemporary life.

A second mark of the present times is what I would call **Objectivism.** I mean the present tendency to strip off the husks of make-believe and to see things as things and not as puppets pulled by supernatural strings. Such a spirit no longer will tolerate a conception of God as an amiable man, long-whiskered, sitting on a chair somewhere above the bright blue. God must be found in the objects men handle or He cannot be found at all. He must be found in the laws and forces of the universe and not in an imaginary sphere above and outside the universe.

A third mark of the present day is **Immediacy.** People no longer are content to be regaled with tales and hopes of a better life beyond the skies—they want that better life now as expressed in better standards of living, freedom from the worries of enforced unemployment, the maladjustments of the economic order adjusted, and a fair measure of well-being for everybody.

Will your Christian gospel prove only a narcotic for the people lulling them to sleep, mak-



ing them falsely content or will your message change the present social order here and now? This is what men increasingly are asking. The promise of a home in heaven no longer motivates as powerfully as it did in winning men to join the church. The trend of the times is against it, and will increasingly become so.

**A fourth mark of our times is the Secularization of life.** I mean that process by which human interests and activities tend to be removed from the sphere of both organized and personal religion.

This is all a part of that philosophy of self-sufficiency which the scientific and machine mind has given us. In the area of production of food and raiment the organization of production is so thoroughly under man's control that he is logically led to throw out the religion control of other areas of life and to bring them under secular control as well.

Education which once was under religious control is well-nigh wholly a secularly controlled matter. Family life which once was shot thru and thru with religious sanctions is now reduced to the dictates of a pleasure philosophy and thought of in terms of personal convenience. Recreation, once the natural expression of the play spirit is now commercialized and exploited in the interests of profits, so that the re-

sults have been to rob many people of the higher values of life.

Such are a few items which are to be seen in the Trends of our Times, and he who would preach to the heart of this Age must know them. He must know these trends not as deliberate sins of the day—for many of them are not sinful in and of themselves—but distinctively as movements of modern thought which condition the minds of his hearers.

**The preacher who understands his Times will not be afraid of the day in which he lives.** It is the preacher who does not know his day who gets panicky and rushes off to idiotic pursuits of McPhersonism, Millennial Dawnism of "what have you?" To know your age, to be in it, and yet to stand apart from it with a message of healing and light; to be at home in your Age and yet to have the wisdom to know its weakness and its strength; to know the pulse of contemporary life and yet to know the right dose of medicine it needs—all this is to give a preacher poise, inner serenity, a touch of deft sureness, and what is more, the Voice of Authority.

There is no need for a Christian minister to become a victim of the times. He has Truth to outmatch the times. He has a Christ who can surmount conditions.

## TRAINING RIDERS FOR A BILLION HORSES

By W. E. J. GRATZ, Editor, THE EPWORTH HERALD

**T**WO thousand years ago, an Assyrian king sent his messenger into Judea to a group of poor Jewish people, who were struggling along bearing burdens too heavy for them. The burdens were borne by mules and by women. The king was trying to impress upon them their inadequacy, and he finally said: "I will give them two thousand horses if they will be able, on their part, to set riders on them," believing that they could not furnish riders.

Last year there came from the press a brilliant study of the present power-age by Stewart Chase. Take the last sentence of that book, "Men and Machines" and put it beside these verses from the Old Testament: "From our brains have sprung a billion horses now running wild and almost certain sooner or later to run amuck. Where are the riders with their whirling ropes; where the light hearted youths to mount, be thrown and rise to mount again." Two thousand years ago—two thousand horses—and the challenge to supply the riders! Today, a billion horses! Can we supply the riders?

About one hundred years ago an electric current made a wheel revolve and writing to a friend, the inventor said: "I think that I have got hold of a good thing, but I cannot say. It may be a weed instead of a fish that, after all my labor, I may pull up." Out of that toy, more than a million horse-power have been developed in the United States.

If the problem of three thousand years ago was to supply riders for two thousand horses our problem is to supply riders for one billion horses.

Dr. Glenn Frank declares: "The indictment brought against our civilization is this: Man is losing control over the machine. The machine is destroying body and worth and beauty."

### In Danger of Being Run Down

Because of the very monotony of their lives the men and women who labor in the making of the machine have their individuality ground out. A man in the Ford Plant recently gave up his position. He was asked, "Why did you give up your good job? You have been here six or seven years and were making a good living. Why did you give it up?"

He said, "All I did every day was to screw nut number 999 to bolt number 999, for years and years, and if I keep on doing this much longer, I shall be Nut No. 999 myself."

One well-known machine wakes us up in the morning. We ride to work on a street car. We are surrounded by machines all day. When we arrive at the office we punch a time clock and all day long take orders over the telephone or radio or telegraph. The executive himself is being dominated and worn smooth by the machine.



Another group that is being caught in the cogs of our great machines is the innocent bystander. Every year the automobile takes an enormous toll of human life. Add together the toll that is taken by the automobile, the railroads, the airplanes, and by the machines in the factories and you have an enormous number of men and women whose lives are crushed out every year.

Seven million men have been forced out of work because we are not able to master the billion horses of modern industry. Some say "turn back the hands of the clock." Get rid of the machines. Mahatma Ghandi wants to turn back the hands of the clock, get rid of the machines and bring back the spinning wheel.

### We Must Capture These Horses

This machine age of ours may be crushing out the lives of men and women, but let us remember that these billion horses are saving a million steps; lifting a million burdens; making life easier for a billion people around the world. Do we not want to get rid of the machines, the billion horses? Stop the subways for a single day or hour. Shut down the mills in Gary, close up the great packing plants for a single month and not only would men and women in America go hungry, but around the world they would starve. No, let us glory in this day in which we live. This is God's Day! God's Spirit is at work today as really as it ever was at work. The surgeon lengthens lives of men and women; the professor in college increases the value of wheat and corn; watch teachers in their work; see proofs of marvelous things in the world today.

No, we must not allow the machine age to run away with us. We must not allow the billion horses to trample men and women. We must train a generation which shall be able to master and to ride the horses. In order that our young men and women may be qualified to be the riders of the horses, they must have certain qualifications.

### Characteristics of the Riders

**FIRST:** they must have the supreme conviction that a man is more than a machine. Today they are telling us that a man is just a machine. You do what you do because you have to do it. You are just a machine. We need to raise a generation that shall hear again the voice of Jesus: "Of how much more value is a man than a sheep!"—or a machine!

The finest thing in the world is a great soul. The best thing in the world is not the finest radio or airplane that ever flew across the seas, but a man or a woman going about doing good in the name of Jesus. At the heart of the universe, if you could get to the heart, you will not find a steel spring, not a carburetor or a self-starter. You will find the Father of our Lord Jesus Christ. We can never grow a generation which can keep from under the pounding hoofs of the billion horses until we grow a generation

that believes that a man is of more value than a sheep or a machine.

**SECOND:** These riders must master themselves before they can master the billion horses. The instincts and temperaments that are at war within must be brought into harmony. We used to speak of mastering the bicycle. What we really did was to master ourselves.

When Lindbergh received his maps, his books and his charts of the Atlantic and Newfoundland coast he went into virtual seclusion for ten days in order to study them and learn every detail about them. This absolute application to detail is the reason that Lindbergh kept to his course so unerringly even though he fought storms thousand miles wide and had to fly first high and then low in his journey.

When someone told him he would not be able to stay awake long enough to make the flight he began a series of experiments. He tried remaining awake and concentrating upon some piece of work for twenty-four hours. Then he tried staying awake and working for forty hours. He could stay awake easier when hungry. Hence, when Lindbergh started across the Atlantic he had only two sandwiches.

Lindbergh mastered himself before he was able to master his machine.

### A Goal Toward Which to Drive

**THIRD:** The youths who capture, tame and ride these billion horses must have a very definite goal. They must understand clearly where they are going. The one objective that can catch and hold the imagination of such riders is the Kingdom of God, a Kingdom where the development of all humanity is the basis of the standard of values. The Kingdom of God where man is of more value than a sheep, or a horse, or a machine, or a billion prancing horses. The Kingdom of God that has a little child in its centre. "All dressed up and nowhere to go" is a very beautiful description of multitudes of people. "All wound up and nothing to do." No objective! No goal! No purpose! William James, a generation or more ago, set the world talking when he said that what we need is a moral equivalent for war. What he meant was that we need something that is inspiring enough and challenging enough to bring out the latent possibilities that are wrapped up in the lives of young men and young women.

There is more inspiration and more challenge to the finest courage and the best adventurous spirit in men and women in Christ's Kingdom of God than in any war, or all the wars the world has ever seen. We have not begun to even imagine what that dream contains. The Kingdom of God upon this earth!

The home, the school, the church are the chief agencies that have the responsibility of training this growing generation that they may be able to bring into subjection for the good of man the billion horses of modern industry and direct them toward the high goal of the Kingdom of God.



## AN EVENING OF SILENT WORSHIP

By GEORGE W. BRUCE, D. D.

*Note to congregation: Please read and follow this program SILENTLY in unison with the whole congregation.*

Hymn No. 364. "Day is Dying in the West."  
(Everybody read the verses silently while the instruments play the music.)

First Verse—Organ

Second Verse—Violin

Third Verse—Piano

Fourth Verse—All Instruments.

Hymn No. 57. "Speak to My Soul" (Everybody read verses silently while instruments play the music.)

First Verse—Violin

Second Verse—Organ and Violin

Third Verse—All Instruments.

Prayer: (All silently read the prayer, and sit with bowed head for the response by the violin:

Dear Father, silently we sit here tonight in your temple of worship that we may become more conscious of your abiding presence. May we tonight shut out from our souls the noise and screech of the world that we may be inspired and strengthened by the "still small voice." The voices of trade and of commerce, of pleasure and of self seeking, of jealousy and greed, of politics and education, of the opponents of the Kingdom of Heaven are screaming so loudly that at times it is difficult for us to hear Your voice. Dear Father, help us this evening to shut out from our souls those screaming voices which detract from the voices of the spiritual messengers, and let us hear only the whisperings of your Spirit. Just now, while we pray, touch our beings with the calmness and stillness of the Holy Spirit. Calm our fears as you whisper to us again "Fear not; I am with thee always, even unto the end of the world." Dispel our doubts by reaffirming to us the promises of your word, "To him that overcometh will I give a crown of everlasting life." Strengthen our weakness by the presence of Him who assures us that we can triumph, "Not by might, nor by power, but by my Spirit." Whisper again to our troubled souls those words sweeter than all, "Thy sins are forgiven thee." Call us, and help us to respond, "Follow me, and I will guide thee home."

Grant thy peace, down from thy presence falling,  
As on the thirsty earth cool night-dews sweet;  
Grant us thy peace, to thy pure paths recalling,  
From devious ways, our worn and wandering feet.

Grant us thy peace, through wining and through losing,  
Through gloom and gladness of our pilgrim way;

Grant us thy peace, safe in thy love's enclosing,  
Thou who all things in heaven and earth doth sway.

Give us thy peace, not as the world has given,  
In momentary rays that fitful gleamed,  
But calm, deep, sure, the peace of spirits shriven,  
Of hearts surrendered and of souls redeemed.  
Grant us thy peace, that like a deepening river,  
Swells outward to the sea of praise.  
O Thou of peace the only Lord and Giver,  
Grant us thy peace, O Savior, all our days."  
Amen!

Violin Response:—Chorus only.

Blessed quietness, holy quietness, what assurance in my soul; On the stormy sea, Jesus speaks to me, and the billows cease to roll."

Hymn No. 415. "Fill Me Now" (All read silently, while instruments play the music.)

First Verse—Violin

Second Verse—Violin and Piano

Third Verse—Violin, Piano, Organ

Fourth Verse—All instruments

Scripture lesson. (All read silently)

John 14-1—Let not your heart be troubled, ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you I will come again and receive you unto myself; that where I am, there ye may be also. And wither I go ye know, and the way ye know. Thomas sayeth, Lord, we know not whither thou goest and how can we know the way? Jesus sayeth unto him, I am the way, the truth, and the life; no man cometh unto the Father but by me. If ye had known me ye should have known the Father also; and from henceforth ye shall know him, and have seen him."

Offertory:—Hymn No. 29 "Sweet Peace, the Gift of God's Love" Organ, very softly.

The Pastor's message, in perfect silence.

(Here I used stereoptican pictures of the life of Christ, closing with the picture of Christ upon the Cross.)

Hymn No. 228 "Alas, and Did My Saviour Bleed."  
(All read silently, while the music is played)

First Violin—Organ

Second Verse—Organ and Piano

Third Verse—Organ, Piano, Violin

Fourth Verse—All instruments.

Benediction—(Silence, with bowed heads, for one minute)

Violin, very softly, Hymn No. 402 "Now the Day is Over."



# The Editor's Columns

## Get Back To Earth

AS THE story was told me he had gone to the roof to get a view of the buildings and grounds of the entire institution and while standing at the railing of the observation porch he was touched upon the shoulder and turned to face an utter stranger.

"The crowd has gathered and everything is ready," announced the newcomer. "We both better take off our shoes so that we won't hurt our feet when we land." And he began to remove his. "We are going to jump you know. They are waiting to see us."

His clothing identified him instantly as an inmate. The visitor realized he was in a critical position for the inmate was not only demented but determined and back of his word was physique.

"But why should we jump?" the visitor inquired.

"For the simple reason," the inmate replied, "that arrangements have all been made. The boys from the press are here. The band is out and the Mayor has promised to speak. It is rather unusual, that is true, but it is the unusual that they want and appreciate. "Come on now. When I count three . . ."

"But if it is the unusual they want lets give them something that has never been done before. Anyone can jump from a high building. Why even an insane man could do that. There is no credit attached to such a feat. Let us really do something that has never been done before. Let's put our shoes back on, go down into that crowd and jump from the ground up here. That would be a real feat."

"Agreed," said the inmate and after replacing his shoes they went, arm in arm, down the stairs preparatory to the contemplated leap light stories up from the ground.

Regardless of our varying degree of sanity we are meeting but a comparative few, in institutional work, who have presence of mind enough to seek to get their feet back onto the ground.



## Stick Physician - - Perishing Patients

AND now the family doctor of years and, better yet, the close personal friend of years, as his own serious hospital experience. When he returned from Battle Creek, after his hospital experience, he brought back with him a com-

plete log of the physical course he has been navigating. With charts and diagrams included in the "history" of his case, he can point to the very nerve-center wherein lay his difficulty and dissertate fluently and at length upon various phases of his incapacitation, employing a vocabulary, fortunately known only of those of his worthy profession.

Often one is so near to the ailments of humanity as to think of them largely as "what other people have." Our daily program is largely one of prescribing for others, not for ourselves. Frequently it takes a rather serious jolt to wake us to the fact that we, too, are human and circumscribed by normal, human limitations.

It is the exceptional doctor whose chief concern is for his own well-being as it is the exceptional preacher who thinks first of the health of his own soul. Possibly it should be so, yet the better the health of the body or soul of the physician or pastor, the greater his acreage of possible service. Length of service coupled with type of service make for volume of service. Therefore, it is the sacred duty of the professional workman, be he sincere in his desire to serve his fellowmen, to check regularly upon his physical and spiritual health. That pastor who overlooks his own susceptibility to spiritual affliction denies himself, his fellow-being and his Lord, that to which all three are assuredly entitled. The practice of one's preaching is still a sound principle.



## Non-Skid

FOUR hundred and some miles, mostly mountains lying snugly under varying depths of snow and ice, stretched out ahead. Tire-chains appeared to be indicated most urgently. We stopped before the ice draped shop of the dealer in such commodities and made our wants known.

After the size of the tire was taken, a small brown bag, bearing the identical size stamped upon its side was produced with its clinking chain-content. Dropping them on the floor of the car, available when actually needed, we headed for the cloud-draped hills to the west.

As had been anticipated that stretch of ice covered road we felt we would meet pulled up to our radiator and stopped for us to look it over before venturing out upon it. The brown bag was produced, the new and shiny chains drawn



out preparatory to snapping over the tires. But—the chains contained in the bag, in spite of proper identification, were inches too short. Because of their unexpected brevity it required nineteen hours to travel a distance we have traveled in a bit over ten.

These days, when the Christian church is in question, justly or not is beside the point, when the spiritual way is frequently glazed over, it rather behooves the provider of spiritual chains to make certain that the size of the chain is identical with that indicated upon the bag in which they are proffered.

JmR

## Broadmindedness

**"BILL"** FEATHER in the William Feather Magazine says, "It is easy to to be broad-minded in matters that affect us only slightly or not at all." "Bill" is speaking in a general way and after his usual sound manner of thought.

In a specific way, that specific way in which you and I are most concerned, the same holds undeniably. You and I and countless others have often wondered and shall continue to wonder if the real significance of broadmindedness in the pulpit as well as in most departments of church work, does not mean first and foremost, a dangerous unconcern for matters, which, when properly considered, demand other than broadmindedness.

Many a pastor has been installed because of his "broadmindedness." The resultant combination of broadminded shepherd and broadminded flock is one such as has proved its futility, as a leavener, too often to be doubted.

In the Church of a crucified Lord there can be little triviality. If it be true that "it is easy to be broadminded in matters that affect us only slightly or not at all," the nature of his profession denies any suggestion of broadmindedness to the true pastor, and the church has small room these days for those of varying hue.

JmR

## FROM MY READING

"The harvest of distress—which the world is reaping, is no arbitrary imposition of Divine omnipotence—but an instance of the ineluctable law that 'whatsoever a man soweth, that shall he also reap'."

"There is a misleading—tendency to ascribe all the ills from which the world is suffering to-day to the Great War."

"What is aggravating the evil is that long-continued unemployment may make some of the unemployed—unemployable."

"There are unsound elements in doctrine and practice in our economies and politics which are a challenge to the Christian conscience."

"Concentration of interest and effort promotes Competence, and competence in any sphere alone qualifies for influence."

"A saint cannot make a field more fertile than a sinner."

"Economic rivalries are the most potent contributory factors to national enmities."

"The Christian Church must examine itself—as to how far the 'world' has penetrated its own thought and life."

"While individuals do affect—the character of society, yet to a greater extent they are still affected by society."

"Even men who seek in Church a guide to heaven do not accept its lead on earth."

"God has spoken the last word for the guidance of man's progress on earth."

"Financial interests must be subordinated to human."

"There is one law which Jesus enjoined which has always and everywhere absolute validity, the law of absolute love to God and equal love to self and neighbor."

"Where grace reigns, there is liberty, but until grace reigns, there must be law."

"The prophets do not reject sacrifice altogether; they denounce it as a substitute for righteousness."

"He who, professing 'to keep himself unspotted from the world,' does not 'visit the fatherless and the widows in their afflictions' does not know what 'pure religion and undefiled before our God and Father' is."

"The 'pugnacious' pacifist describes those who cannot accept his interpretation of Jesus' teaching on nonretaliation as bellicists, believers in war."

"A man out of society is an abstraction, and he cannot be himself fully only in relation to others."

"It may be sometimes necessary to emphasize the freedom of God's grace as unearned by any virtue or merit of man. But only mischief to thought and life follows if the distinction becomes a separation."

"In the Christian ideal, the final goal to which God is guiding mankind, war can have no place."

"It is not the every man's duty to be a philosopher or an artist, but is his duty to be a good man, a good member of the society to which he belongs."

"Were the church's communion closer, its vi-



ion would be clearer and its authority in the world greater."

"That there might be unwise spending by some is not an adequate reason for withholding from others the opportunity of wise spending."

"It is certain that we cannot find a permanent cure for the present disorder, unless by the Way of the Cross, whether in economies or in politics."

"The economic system is constantly demanding a more costly human sacrifice than any country can afford."

"How forlorn a hope it does seem, that there will be such a change of heart that the unity of mankind in Christ will be recognized."

"Have the churches the wisdom and the courage to abandon all their conventional compromises with the world—and to hold up the cross as the standard?"

"There has been maladjustment because of false emphasis; and this moral blunder is now bringing its own economic penalty."

"In Industry, Commerce and Finance there is not yet any corresponding organization in which private interests are subordinated to communal benefit."

"A society which is acquisitive will also be competitive."

"We are warranted in saying broadly that earthly goods divide, the treasures of the soul unite."

"When service and sacrifice displace selfishness, partnership will supersede strife."

"The love of many for man, such as will be needed to make the world anew, can be inspired only by the love of man for God and that must find its source in God's love for man in Christ."

"A renewed and revived church would—bear her witness, whether the world heeded or not; and yet by the wonder of God's grace it may be that today as of old the witness might not be altogether vain.—J.M.R.—From "Can Christ Save Society" by A. E. Garvie. Abingdon Press.

# CHURCH METHODS

Lincoln • Washington • Money Problems • General

## A Lincoln-Washington Service

### Processional.

Advancing the colors (Flags, Christian & National).

Congregation, "Lead Kindly Light."

Responsive Reading.

Invocation and Lord's Prayer.

### Litany of Patriotism.

Almighty God, Father of mankind and Lord of all nations, we thank Thee for the favor Thou hast shown our country and the blessings Thou hast richly poured upon her.

Heartily do we thank Thee, O Lord.

Especially at this time we praise Thee because Thou didst raise up for our country, in her day of need, efficient leaders and commanders, Abraham Lincoln and George Washington.

Heartily do we thank Thee, O Lord.

For their sound manhood, high courage and generous devotion to liberty and justice; for the skill with which they defended our country; for their forbearance toward enemies and faithful loyalty to those who labored with them.

Heartily we thank Thee, O Lord.

For unselfish spirit in declining the offered

crown of success in the hour of triumph and the patient wisdom with which they toiled in the interest of this great Republic.

Heartily we thank Thee, O Lord.

For their firm faith in Thee, their humble reliance on Thy help and their gracious love of fellowmen.

Heartily we thank Thee, O Lord.

Truly, in such leaders Thou hast bestowed upon our nation a most worthy gift. We pray that their influence and principles may never be forgotten in the councils of America.

God bless the people and save the state.

Deliver all among us who are now oppressed; comfort and help all who are now afflicted in mind, body or estate; guide those to whom Thou hast entrusted power or wealth to use it well; open all minds to heavenly wisdom and all hearts to human love;

God bless the people and save the state.

These prayers we humbly offer in Thy name, Father, Son and Holy Spirit. Amen.

Hymn by Congregation

Scripture: Deut. 28:1-13.



Offering  
Sermon

Prayer in Unison: "Lord God Almighty, defend our land, we beseech Thee, from the secret power and the open shame of national sins. From all dishonesty and civic corruption; from all vain-glory and selfish luxury; from all cruelty and idolatry; from impurity which defiles the temple of the Holy Spirit; and from intemperance which is the source of many crimes and sorrows; dear Lord, deliver us and save us, and our children in the land which Thou hast blessed with the light of faith; through Jesus Christ, our only Saviour.

"Almighty God, from whom proceed all power and dominion in heaven and earth; most earnestly we beseech Thee to look with favor upon Thy servant, the President of the United States, and all others in authority. Imbue them with the spirit of wisdom, goodness and truth; and so rule in their hearts, and bless their endeavours, that law and order, justice and peace may everywhere prevail. Preserve us from public calamities; from pestilence and famine; from war, conspiracy and rebellion. Make us strong and great in the fear of God, and in the love of righteousness; so that being blessed of Thee, our country may become a blessing to all the nations, to the praise and glory of Thy grace, through Jesus Christ, Amen."

Recessional (including recessional of colors).  
Congregation, "Beautiful for Spacious Skies."  
Benediction.

—From a program by D. W. McQuiston, First United Presbyterian Church, Spokane, Washington.

SERMON SUGGESTION FOR  
LINCOLN-WASHINGTON SERVICE

"There is no more certain way to catastrophe than extreme wealth and piteous want crowding out the nation's conscious. No system can last long that fails in justice to its people and security for its citizens.

"We have come to see that civilization at its best is the monument we have built to worldly wisdom and genius. People have ignored spiritual values in the belief that a prosperity bestowed by an accumulation of economic goods is sufficient. The supreme challenge to all this materialism is the simple gospel of Jesus.

"The two things needed most today are food and security. Both these necessities are accessible when men choose to set the principles of Jesus at work among all classes of society. Salvation means right relationship with God and this in turn implies just human relationships. It means a more even distribution of economic goods; it means toleration and good will for all the peoples of the earth. It means the building up of a social order in which the spirit of God shall throb to the utmost corner. Herein lies the challenge of the Lenten season, and Christian people the world over are urged to face the implications of this challenge."

—Rev. Wm. E. Dudley, D.D., Central M. E. Church, Brooklyn, New York.

## Lincoln's Promise

While a member of Congress, Abraham Lincoln was once criticized by a friend for his "seeming rudeness in declining to test the rare wines provided by their host." The friend said to him: "There is certainly no danger of a man of your years and habits becoming addicted to the use of wine."

"I mean no disrespect, John," answered Lincoln; but I promised my precious mother only a few days before she died that I would never use anything intoxicating as a beverage, and I consider that promise as binding today as it was the day I gave it."

"But," the friend continued, "there is a great difference between a child surrounded by a rough class of drinkers and a man in a home of refinement."

"A promise is a promise forever," answered Lincoln; "and when made to a mother, it is doubly binding."

—Selected.

No one can explain Lincoln. He came out of the invisible, walked up to his task, performed it, and went back into the invisible again. America will always have such a man in such a crisis. We cannot analyze such men, but we know the soil in which they nourish their roots. It is the common soul of the earth and the common thought of the race. They will give rootage to another such as Lincoln when the time of need, the time of his appearing, comes again.

—William C. Cameron.

## Lincoln's Birthday Program

Special Day Pageants, Kennedy and Bemis, issued by the A. S. Barnes Co., New York, will provide your young people with excellent material for special programs.

## WISHES COME TRUE

(Plans for two services of interest to young and old in which a special effort is made to teach gratitude and forbearance. This effort is the secret of the pastor. No mention of a reason for the services, other than that of romance in life, should be mentioned in the advertising or bulletin).

The pastor in his contact with people has learned how many bemoan their own lot, and carry in their hearts a feeling that a neighbor's trials are lighter than their own. The plan of the first service is to give every member an opportunity to unload his heaviest burden or affliction, and take in its stead one of a neighbor he believes to be more to his liking, the second service will find most members ready to return the "glad choice" and receive back their own burden to which they have through prayer and discipline accustomed themselves. Keep the second service a secret until you are ready to mail your bulletin announcing it, and this should be several days after service No. 1 has been presented.

Announce the service as one in which every member may place himself in a longed for posi-



tion, mentally and emotionally, that is, figuratively shedding his own burden and handicap and assuming the role of another. Provide every person with a card or slip of paper on which he is instructed to write the thing of which he desires to rid himself. No signatures are required. The written cards or slips should be brought to the service.

Light the church entirely by candles. Place wood holders in which sockets have been made into each window recess (at least 3 candles), and a single socket at the end of each pew. The chancel should be well lighted with candles. Those in the body of the church and windows should be lighted about 15 minutes before the service; those in the chancel at the beginning of the prelude. Children robed in choir robes should light the candles, both body of church and chancel.

Have a chest covered in black on the chancel steps for depositing the cards brought by members who desire to be relieved of burdens or handicaps; some distance to the right of it, have a similar chest covered in white in which are presumably resting the desired gifts of life.

Immediately following the prelude, the choir or choirs enter from each side of the church, each carrying lighted tapers, and singing.

As they pass the chest covered in black, each deposits his card. The tapers are handed to the boy or girl ushers posted on each side of the chancel entrance (2 on each side), who place the tapers in sockets provided for them on the chancel railing, or on a special stand.

The usual order of service may be used. No announcements should be made. The sermon text suggested is Matt. 5:48, "Be ye therefore perfect, even as your Father in heaven is perfect." (Rev. David J. Donnan, 1st Presbyterian Church, Santa Monica, California, has an excellent sermon on this text. He may be willing to supply the mimeographed copy for \$ .15 in postage to cover expense of mailing.)

After the sermon the pastor should make a formal statement that the opportunity is now given to each person to "give away figuratively the burden which has kept him from soaring to the heights." Two of the child ushers stand beside the black chest; two beside the white chest. A procession is formed, march accompaniment, and each member deposits his card or "burden" in the black chest. As he turns, he is invited to take a clean, white card from the white chest. On the back of the cards in the white chest are printed these words: "I represent to you a NEW beginning. Write on me the desire of your heart to take the place of the burden you have given away. Keep me before you, and live as though our wish were true."

Close the service in the regular order. Each member of the choir receives a card from the white chest as he passes during the recessional.

## WISHES COME TRUE?

Service No. 2, Sequel to No. 1.)

On Thursday or Friday of week following service No. 1, the pastor should mail to every mem-

ber an announcement of the second service. He should emphasize that it is a part of the first service.

Use the same plan of lighting, ushers, music as in the first service so the person attending will imagine it a continuation of the former service. Have the two chests in same position, only have both white, to symbolize the change of mental attitude on the part of persons who wished their burdens away.

The usual order of service may be used. Instead of the usual announcements, the pastor may read the following:

"As a man thinks, so is he," says a prominent Nerve Specialist.

"Tell me the names of three of your friends whom you believe to be in perfect health," said this nerve specialist, "and I could guarantee to have at least one of them in bed this afternoon, ill."

He was discussing a cable from Aosta, Italy, which described how 40 people in a restaurant began to collapse and roll on the floor when told—wrongly—that the mushrooms they had eaten were toadstools, and how they recovered again as soon as they learned that the mushrooms had been mushrooms after all.

"There is nothing extraordinary in that," said the doctor, "although I doubt if the whole 40 of them—unless they were neurotics—would have responded so quickly to the suggestion. All the same, it is just the kind of thing that happens."

## Fictitious Ills

"The fundamental law in such cases, and for that matter in the whole of life, is simply: 'As a man thinks, so he will be.'"

"Imagine, for instance, that you came out of your home one morning, feeling fit and well, and I had arranged to have one of your friends pass your gate at that very moment, and remark to you, 'By Jove, you're not looking well. Are you feeling all right?' You would be surprised, but not worried."

"Then, suppose I had arranged for another of your friends to fall in with you as you were coming into the city, and to make the same remark. You would begin to wonder what was wrong. And then, imagine that when you reached your office another friend came up to you and said that you were looking extremely ill, you would begin to worry. You would begin to feel unwell. You would go and look at yourself in the mirror to see whether you were pale."

## The Possessing Thought

"And when a few more friends had told you the same thing you would feel so unwell that you would probably go home to bed."

"That would be an example of a thought constantly possessed by a person ultimately possessing that person."

"But the same sort of thing can happen more quickly. Imagine two people crossing Collins Street engrossed, say, in an item in a newspaper. Bystanders suddenly cry, 'Look out!' and the two friends see a large lorry almost on top of them. Well, if they escape being run over—if



the lorry driver by swerving manages to avoid them altogether—a crowd gathers round, and the two people are completely upset. They cannot speak properly, their pulses may be beating 150 to the minute, they have a cold perspiration on their foreheads, they are as white as a sheet.

"All that has happened in a split second. They are in perfect control of themselves one moment, and the next moment their heart is out of gear, their sweat glands and blood vessels are disordered and they can only gasp.

### Power of Mind

"It shows the supreme power of the mind over the body.

"There is the story of the young Englishman who went camping in the back country with a party of Australians. The Englishman was frightened of snakes, and his companions purposely discussed snakes for a long time one evening before they turned in. Later the same night one of them, as a practical joke, pricked the Englishman with a needle. He jumped up saying that a snake had bitten him, and although he had suffered a mere prick, he later died.

### Fears and Worries

"A sudden fright can produce a whole series of symptoms, so you can imagine what a long-continued fright or fear can do. It causes a waste of energy, and the body is found out at its weakest spots. For that reason worry can break people up. A man comes to me and says that his trouble has been overwork. But generally it is nonsense. Work never killed anybody. It is simply a constant worry or worries, which can produce symptoms, and these, from a scientific point of view, are no less and no more surprising than the collapse of the people who thought they were poisoned.

"Obviously the thing to do is to avoid worry. Funk, fear or fright is responsible for more ills than people dream of."

Read Scripture: "For if I should desire to glory, I shall not be foolish; for I shall speak the truth: but I forbear, lest any man should account of me above that which he seeth me to be, or heareth from me. And by reason of the exceeding greatness of the revelations, that I should not be exalted overmuch, there was given to me a thorn in the flesh, a messenger of Satan to buffet me, that I should not be exalted overmuch. Concerning this thing I besought the Lord thrice, that it might depart from me. And he hath said unto me, My grace is sufficient for thee: for my power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may rest upon me. Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong."

2 Cor. 12:6-10.

At the close of the Scripture lesson, issue a formal invitation to every member who is "strengthened in the Lord to overcome his bur-

dens" to stand and join in offering a prayer of Thanksgiving.

Close the service as usual.

### AN EASTER PLAY

In the February issue of the *Journal of Religious Education* there will be published an Easter drama entitled "A Great Bell Ringing" by William G. Cummings. It is a beautiful, effective religious dramatization on the resurrection theme. It has a Palestinian setting, requires five characters, and its story is told in three brief episodes.

Mr. Cummings, the author, is new to the religious educational field but not to literary circles for he has for many years been a well-known novelist and literary critic.

An advance performance of "A Great Bell Ringing" was most cordially received at the recent New York City Drama Festival.

One person, after reading the manuscript, enthusiastically remarked, "This is what I have been looking for—a drama with language!"

### PLAYWRITING CONTEST

The Religious Drama Council of the Greater Federation of Churches is sponsoring a contest for the best one-act religious drama with the following awards:

1. A cash prize of \$25.00.
2. Publication by Samuel French, Inc.
3. Production by the Religious Drama Council of Greater New York.

Expositor readers interested may address the Council at 71 West 23rd Street, New York City.

### CONTACTING THE "FRIENDLY CITIZEN"

A number of favorable comments on an experiment I tried recently leads me to offer the idea to other ministers for their improvement.

I have been interested in the patrons of the various social and money-raising activities of the church wondering who they are, where they come from, and whether they belong to the great group of unchurched folk who need only a little kindly concern to become active in the spiritual life of the church.

Many of them are friends and neighbors of church people, no doubt, but their presence indicates a certain measure of interest. As I saw them coming to the church fair the other day I thought that as the minister I would like to have them know that we were welcoming them far more for themselves than for their patronage. I might be able to say as much to a few but certainly not to all of the scores of guests who were unknown to me. The obvious thing was to write each one a letter; but how should I find their names and addresses?

The upshot was that I rushed to the church office, prepared a stencil and mimeographed a little note which I had put at each place at the evening meal. Next time when more deliberate preparation is possible, I shall have them put in envelopes, and perhaps enclose a little card with blanks for name and address which I shall invite them to sign with the promise that



we will put them on the church mailing list for announcements of other pleasant social occasions and interesting services.

Perhaps it would help purvey the idea if I quote the letter I used. You see in part it sought to be educational so far as the work of the hostess organization was concerned, and attempted to build goodwill for the whole church. I am well aware that vast improvement could be made, but I think we do lose many opportunities to contact the "friendly citizen," which are excusable when we actually have them within our buildings.

Blank Avenue Church  
The Minister's Study

To You

An Appreciated Guest:

We thank you for this friendly evidence of our interest in our Church.

It is our wish that your supper may be tasteful and satisfying, that your visits to the Fair Booths may have helped you in your Christmas problems, and that you will further enjoy the evening with us in the play that is to follow.

In patronizing the Fair you have become a partner with The Woman's Association in car-

rying on its ambitious program of service, local, American and world-wide. The members thank you.

We have the added hope that this occasion may be profitable to us all in fellowship, in making new friends, and that you may catch something of the warmth and happiness of this place.

If you do not have a church home elsewhere, we invite your attendance at our services, meetings and organizations. I would be glad to have your name and address that we may become better acquainted.

Sincerely yours,  
WAYNE MANN.

#### PROMOTION OF PRAYER IN THE PROGRAM OF THE CHURCH

Rev. A. J. Link, Kenyon, Minnesota, submits a comprehensive outline on the above subject recently discussed at a district conference. The outline would be a help to any minister. Space does not permit us to do it justice; hence you should write to Rev. Link, if you are interested. Ask him about the cost for copies.

## EVANGELISM • EVERY MEMBER VISITATION • MONEY

### EVANGELISM—A FIERY DEVOTION!

No wistful attitude may be assumed by Church leaders in these opening days of 1934. While some citizens may bewail the present or resort to hopeful waiting for a more auspicious "Tomorrow," Church Leaders are looking forward with determination based upon certain faith in the ultimate triumph of Divine leadership. Preachers are concerned about the future and the need for conserving from the present chaos the spiritual energies of the people to whom they minister. Whatever the future, economically, financially, politically, educationally, it must be faced. Fear and resignation offer no defense against community or national disaster, nor inspiration to lift ourselves above the mire. Courage and resolution, based on faith in God and love of brother-man, now as always animate those who lead the way. National well being will not be regained in a singlehanded endeavour, but continued unified effort will win. Never has the church been confronted with so great an opportunity; so great a privilege; so great a responsibility. Never has the preacher of the Gospel of Christ been so steeped in problems of passing moment, problems of the day; never have the bewildered children of earth been more ready to listen to the VOICE, calm and assured in its faith in a brighter day ahead—a brighter day when the ten commandments brought down from the mount will be a rule of life, a rule of action.

Evangelism, a passionate quest for souls, has dominated all great church leaders. Every church alive at the heart speaks for souls, prays for souls, works for souls. Bishop Joseph Berry says, "During all the years the words

Methodism and Evangelism have been synonyms. Our best ideals have had their basis in evangelism. Our organizations have been built to promote evangelism. Fruitful revivals were normal in the life of the church, and the figures which told the story of our growing membership swept upward year by year in proportion to our evangelistic endeavors. We do not need a revival of evangelistic mechanics, we need a spiritual awakening; we need the manifestation of spiritual energy of which the Holy Spirit is the author and Pentecost the best expression."

Bishop Edward L. Parsons says, "I must emphasize again the need of Evangelism. I believe in it.

"The unchurched people about us are the vast multitudes who are as sheep without shepherd. Many of them are as little touched by Christ as if they lived in central China. Some of you will remember that in Donn Byrne's Irish stories of Destiny Bay the church in that little hamlet is called St. Columba's in Paganry. Evangelism means for one thing that we recognize that all our churches are "in Paganry." We have a mission to the pagans all about us—yes, and among us.

"But the danger which confronts us is that which we find in every movement of this kind. It is that we shall come to think that evangelism is like the Every Member Canvass, something in which adequate organization is the most important factor. It is easy to think that a well organized parochial mission, a certain amount of well timed street preaching, and carefully trained chapters of the Brotherhood of St. Andrew and the Daughters of the King will do the work. Such means will help; but they will not



do the work. There is only one way in which, normally, God's life comes to us. It comes through men, through personality. That is the lesson of the Incarnation. That is the lesson of the whole story of the Church . . . Organization in such a matter helps, I say, but the determining thing is the real religion of those who preach and teach and persuade. St. Paul had no Domestic and Foreign Missionary Society behind him; no Woman's Auxiliary supplied the funds for women workers to go with him. It was his fiery devotion, his flaming faith, that touched and fired the hearts of others. St. Francis had no Commission on Evangelism to organize Assisi and Siena and Lodi and Spoleto before he came thither preaching the Word. It was the Christ-born love which conquered men. John Wesley rode about England making the world his parish, bringing the lowest and the rudest of men to Christ, not because he had learned a technique of Evangelism but because God had gripped his soul. And it was with him as with St. Paul, "Woe is me if I preach not the Gospel."

"But what happened in Corinth and Ephesus, in Assisi and Siena, in the towns and hamlets of England when Paul and Francis and John Wesley had come and gone? Did the evangelizing of those places and the increase in the number of people to whom religion became a real and vital matter depend upon the leaders alone? No, we all understand that what these leaders did was just what our Lord has done when He trained the Twelve. They left great groups of men and women eager to communicate to others the life that had come to them. No evangelistic effort can succeed without real religion in the hearts of the evangelists. But it is equally true that it cannot succeed unless it is more than the effort of clergy and leaders. It must be something into which all of us enter, in which all take part. When, then, we say that Evangelism can succeed only as God in Christ has taken possession of men's lives only as there is real religion in their hearts, that means that you and I, all of us and each of us, must have real religion. We must have the fire of St. Paul, the love of St. Francis, the endless zeal of John Wesley. We must all go with heart and soul into this great forward movement, but we must go with God in our lives. We need all the knowledge, all the experienced leaders, all the technique that we can get, but above everything we must have God. As the prophet of old looked out into the future he saw men crowding to reach and hold fast to those whom he had chosen. They kept crying out, "We will go with you. We will go with you, for we have heard that God is with you."

"My vision, dear people of the diocese of California, is that of the men and women and the boys and girls of this diocese so filled with the Spirit of Christ, so burning with zeal for the things of His kingdom, so clean and pure and unselfish in their lives, that from all the "paganry" about us men will keep crowding in, seeking us out, longing to be with us. And when we ask them why, will say, "Will go with you, for we have heard that God is with you."

## How Do You Rate As An Evangelist?

(Please check the answers)

Do you ever visit a new member of your church? Yes.— No.—

Do you ever call on a prospective member for the church? Yes.— No.—

Do you ever visit the sick? Yes.— No.—

Do you ever give an invitation to the friends you meet on the street to attend church, Sunday school and all other activities of your church? Yes.— No.—

Do you ever say a word of appreciation to those who sing or play an instrument? Yes.— No.—

Do you make it your rule to greet strangers and visitors when they come to your church? Yes.— No.—

Have you been letting "George" or "Mrs. George" do these things? Yes.— No.—

Then tell me, please how do you expect your church to succeed? Yes.— No.—

Here is the solution:

"So we built the wall; and all the wall was joined unto the half; for the people had a mind to work."—Nehemiah 4:6.

—Your Church Federation, published in Weekly Bulletin of 18th street M. E. Church, N. Y.

## How Jesus Won Men

Jesus did not gather many men to Him, but those whom He selected were giant men who went forth to overturn the world. Jesus was not interested in gathering a great host of disciples to Him, but He was tremendously interested in what **kind** of disciples His followers would be.

It is noteworthy to remember, that Jesus picked His fruit by hand. He walked by the sea and said: "Come, John, follow Me." He stopped at the tax collectors and said: "Matthew, come." Jesus did not trust those who would join His ranks in multitudes as the thousands whom He fed, tried to do. He repulsed them. Once a man said: "Lord I will follow Thee whithersoever Thou goest." That was fine, yet hear the answer of Christ: "Foxes have holes and birds of the air have nests; but the Son of Man hath nowhere to lay His head."

Jesus never aroused the emotions of men to a high pitch, before making His call for disciples. He sat down with men and appealed to their intellect and their reason. He caused people to leave their all, and follow Him, after they had thought over His call and reasoned the matter through. This method should be emphasized by the church. A man who calmly sits down and after deliberation and thought, decides to cast his lot with the lowly Nazarene, is the man who follows Jesus to the end. Calvin Coolidge, you remember, sent a telegram to the minister of the church of his choice in Washington, saying, "I wish to join the church Sunday." Men and women, you are not followers of Christ, why do you not sit down and decide in your own home to cast your lot with the divine Son of God, then call the minister and tell him of your choice.

Now surely every man who believes, and we all believe, would do this if he stopped to reason. Who would jeopardize an immortal soul? The soul lives on. If there is to be a division of life in the great beyond, so that some dwell in hell and some live with Christ, I want my soul to be with Christ. That there will be a division like this, Jesus Himself tells us in no unmistakable way. Then besides this, even though some man might not be concerned with his own after life, there is always someone else to consider. That man has a mother, who living or dead, is more concerned with the welfare of his soul than anything on earth or in heaven. All of us have friends. Most adults have loved ones who must be left behind with a knowledge, certain and sure, that all is well with the departed. Thinking men and women take no chances on this question. We may gamble on the market and afford to lose; but there is one thing with which no man dare trifle—his soul.

—From *The Central Christian*, Kansas City, Mo.

### A Campaign of Lay Visitation Evangelism

Thos. D. Taylor, Drexel Building, Philadelphia, offers to send entirely free "to any minister, or Sunday School Superintendent, giving name of church, denomination, address, and inclosing one postage stamp" a copy of "How to organize a campaign of Lay Visitation Evangelism in every

local Church in the United States, under the supervision of The Pastor." To others the plan is \$10.00.

### St. Paul's Pod of "P s"

"Now concerning the collection, upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." 1 Corinthians 16:2. Here we have the soundest Church Financing Plan ever devised:

**Periodic**—Every Sunday: Money giving should be worshipful, habitual, prayerful, cheerful.

**Personal**—every member: Each man, woman, boy, girl; no proxies, no merging of gifts, no father giving for the whole family.

**Provident**—set aside some money for the Church: Beforehand, deliberate, thoughtful, intelligent.

**Proportionate**—as God prospers you: Generous, careful, responsible, faithful.

**Preventive**—no frantic last minute pressure, no deficit, no interest, no loans, no worry, no retrenchment in the Church when every Sunday School pupil, Communicant Member, Voting Member gives at least something regularly on each of the 52 Sundays in the year.

—From *Trinity Messenger*, Gratiot at Rivard, Detroit. Rev. G. T. Otte, Pastor.

## HOW TO PRESENT A BUDGET FOR 1934-35

The Budget for the coming year is naturally based on the present budget in its relation to church activities. The presentation should include a detailed report of membership, finances, activities of membership, and activities of the pastor.

If your church has a membership of 4,019, and receipts of \$72,689.91, as presented by the Treasurer of First Baptist Church, Shreveport, La., it is a good plan to follow his example and present an analysis of the receipts in relation to the membership.

Membership	Total receipts	Average per Mem.	Average per Mem. for each Sunday
4,019	\$72,689.91	\$18.10	.35
Division of total receipts:			
Property Improvement	\$18,000.00	Per Member \$4.50	Per Member Per Sunday .09
Missions Education	\$22,000.00	5.50	.10
Benevolence	\$22,000.00	8.90	.16
Local Work	\$32,000.00		

These facts will force the membership to realize that the individual investment in church activities is a matter for prayerful consideration.

Few arguments are needed to secure the co-operation of adequate pledges.

### LIMITED BUDGETS

"The Matter Of Church Finance reminds me of the Greek Philosopher whose poverty began to pinch him. One of his friends

sent word to the men of the city that each should take a certain kind of wine and on a certain day go to the philosopher's house and pour the wine into an empty vat. And so they



did, but each thought that one bottle of water would not be noticed in so much wine, and the vat was filled with water. Thus the philosopher received no aid. It is somewhat that way with our church subscriptions. One fellow thinks he owes only a small amount and so neglects to pay it. The other fellow thinks the same, and our church fares almost as well as the philosopher."—From a Church Paper.

#### Expensive Economy

Governmental expenditures, national, state, church, and local—if carefully planned and honestly administered—are among the most profitable of possible investments. An urgent need is rejection of the false philosophy which sees in mere budget-slashing a cure for our economic ills. Forceful emphasis must be given to the fact that unwise economy costs more than it saves, and that the chief virtue of public saving is to

permit wiser and more constructive spending for the common good.—H. S. B., in *The American City*.

#### Do Something

Whenever you have been stirred by oratory, or music, or by picture, or example, act upon it or you are worse off than as though you had never been stirred. Do something, if it is only to give a drink to a child or a chair to your old grandmother.—Professor James.

If this issue of *The Expositor* has supplied you with an idea, an inspiration for a good sermon, or worthwhile service, tell the Publishers, the Editor, or the Author of the idea. Renew your subscription promptly when it is due. That is the only way the many courtesies of other ministers and the Publishers can continue. Do it NOW!

# ILLUSTRATIONS

## PEARLS FOR PREACHERS

By THE REV. WILLIAM J. HART, D. D.

*Isa. 26:2. "That the righteous nation which keepeth the truth may enter in."*

The following prayer was offered by Chaplain James Shera Montgomery in the House of Representatives on February 22, 1928:

"We thank Thee, Almighty God, that our highest human happiness is the wonderful privilege of entering into the joy of the Lord! Through Thee the pillars of the eternal world are made firm and the earth is stirred with a melody unheard before. We pray for that strength that shall cause our inner natures to grow into stalwart dimensions. Thou hast crowned us with glory and honor and given us a responsibility in the moral sovereignty of the world. With all the grasp of our moral strength may we be alive to the calls and claims of our day. O God, a rich sentiment has set this hour apart. We pause to pay worthy tribute to him whose dust sleeps upon the banks of the historic Potomac. A Republic undergirded by the best blood and overarched by Thy Providence adjourns in memory of him who was great in righteous war and magnanimous in peace. He lives at the very foundation of our Government, at the firesides of our land, and in the grateful hearts of his countrymen. May the story of his sacrifice, of his chivalry, of his lofty sense of right and justice live on and on to bless and inspire the coming generations of men. In the name of the world's Saviour. Amen.—From the volume of *Prayers Offered at the Opening of the Daily Sessions of the House of Representatives, published in February, 1932.*

#### Face of Granite and Eyes of Sadness

*Acts 6:15. "Saw his face."*

Memories of nearly eighty years in the Nation's Capital were recorded in an article, "When I Was a Little Girl," in *Good Housekeeping*, July, 1933. Mrs. Archibald Hopkins, who had lived through nineteen administrations, told some of her memories to Mary Lawton, who placed them in the article mentioned. Mrs. Hopkins was the granddaughter of Edward Everett. One day Lincoln made a visit to her home to see Captain Worden, the commander of the Monitor, who had been taken to her father's house after the famous engagement between the Monitor and the Merrimac. A girl of eleven at the time, Mrs. Hopkins says:

"I can still see just how Mr. Lincoln looked that day he came to our house. A tall, tall, dark man—the tallest man in the world, he seemed to me—With a face like granite, and in its eyes such anxiety and sadness—but, oh, so kind and gentle!"

#### Two Speeches: One Two Hours, Other Two Minutes.

*Isa. 33:19. "A deeper speech than thou canst perceive."*

Said Mrs. Hopkins:

"And now I must tell you something that happened to my mother—a wonderful thing that impressed me very much. Just before the close of the war Mama was invited by the president to go in his special train to Gettysburg, where

y Grandfather Everett was to deliver the main oration. Strangely enough, the President was not at first asked to speak at Gettysburg.

"People thought then that Mr. Lincoln didn't speak well, so Grandpapa, as the most famous orator of the time, was asked to make the main oration. It was only at the last minute that Mr. Lincoln was invited to speak. You see, people didn't realize or appreciate Mr. Lincoln fully—then." She paused a moment . . .

"On the train my mother sat near Mr. Lincoln. He wrote steadily on bits of paper all the way to Gettysburg. It was then and there that those great words of his were born. That was one of the great occasions of my mother's life, she often used to say afterward. My grandfather's oration was very fine, Mama said, and took nearly two hours to deliver it in his usual eloquent, flowery style. But Lincoln's address lasted only a few minutes and didn't seem to impress the audience particularly with its tremendous meaning. Only a few seemed to realize its greatness. But Mama said that she was simply overcome with it, and that immediately afterward, my grandfather went directly up to Mr. Lincoln and said very humbly (to quote Mama)

"Oh, Mr. President, if only I could have said my two hours what you said in two minutes!"

#### Lincoln Gave Dollar for Dollar

om. 12:8. "*He who gives should be liberal.*" (Weymouth).

One of the most meaningful letters Lincoln ever read was one which he indicated to his mother after he had received a request for money to help him out of a financial hole. Abraham Lincoln replied, "Each time you have asked me for money, you have said that 'this will be enough to see us through all right,' and each time you have come back for more. Now I am proposing that I shall add one dollar to each dollar which you earn between now and the first of May. I am not being unkind to you; this is the climax of my kindness." You see how thoughtfully Lincoln was giving, how carefully and conscientiously he had thought through the problem of that shiftless brother, how he had matched his own ingenuity with the difficulties the situation and had entered into the task of teaching that brother by slow steps the dependability of honest worthiness.—Dr. Bernard Clausen, in "Young Men."

#### Wanted to Look a Little Like Lincoln

Cor. 3:18. "*Changed into the same image.*" The officer in charge of a New Jersey fort told the story of a homely, gaunt, awkward young recruit in his outfit who was extremely difficult to train. The officer had become interested in him, however, and had done his utmost to help the man make the best of himself. After a long period of patient trying, a decided improvement began to be noted. One day the officer was on a round of inspection. The men were not allowed to put up any pictures in the barracks; but in the top cover of their trunks they

could put anything they chose. The officer found a motley array of pictures. There were mothers, sweethearts, actresses, screen stars, pictures of women one wondered any man could find or would keep. When he came to the trunk of the man who had so interested him he found one picture—it was of Abraham Lincoln. The young soldier smiled at his commanding officer. Pointing to the picture he said, "You tink I looka like him leetle bit?" I looked at the earnest face, the awkward frame of the private," said the officer, "and thought that he did."—*Home Quarterly*.

#### Lincoln's Hour of Crisis

Esther 4:14 "*And who knoweth whether thou art come to the kingdom for such a time as this?*"

The hour of crisis may come to us, as it came to Moses, through facing a new task. Fresh responsibility is laid upon us. It demands more power or wisdom than we possess. We must seek the strength we need from God. We must look more deeply into our life, scanning our motives, renewing our trust, opening life up to his guiding. When Lincoln left his home for the White House, he knew it for an hour of crisis, and he met it in Moses' way. Speaking to his people in farewell, he said, "With a task before me greater than that of Washington, without the assistance of that Divine Being who ever attended him, I cannot succeed. With that assistance I cannot fail. Trusting in him who can go with me and be with me everywhere for good, we may hope that all will be well.—Dr. James Reid.

#### Washington Struggled as Other Boys

I Cor. 9:24. "*Run so as to win the prize.*" (Moffatt).

"Have you forgotten the personal history of George Washington?" asked Woodrow Wilson. "Do you not know that he struggled as poor boys now struggle for a meager and imperfect education; that he worked at his surveyor's tasks in the lonely forests; that he knew all the roughness, all the hardships, all the adventure, all the variety of the common life of that day; and that if he stood a little stiffly in this place, if he looked a little aloof, it was because life had dealt hardly with him? All his sinews had been stiffened by the rough work of making America. He was a man of the people, whose touch had been with them since the day he saw the light first in the old Dominion of Virginia."—*The Literary Digest*.

#### Each Did Their Best

Luke 17:10. "*We have done that which was our duty to do.*"

On one of his travels as President, the minister of the town through which he was passing approached him, his head bared, bowing profoundly.

"Put on your hat, parson," said Washington, smiling, "and I will shake hands with you."

"I can not wear my hat in your presence, General, when I think of what you have done for this country."



"You did as much as I."

"No, no!"

"Yes, you did what you could, and I've done no more."—*The Literary Digest*.

### Partners with Opportunity

Eph. 5:16. "*Buy up your opportunities.*" (*Weymouth*).

Mary Lyon called her girls at Mount Holyoke to act in harmony with God's will. Said her biographer:

"To work with God in the world was the Christian opportunity as she saw it; in her own phrase, 'to labor with God as children with a father, to walk by his side, to unite with him in his great work.' . . . But she never presumed on her position to importune . . . Hers, to put the proposition; theirs, to become, or no, partners with opportunity, adventurers for God."

### Washington Was the Master Hand God Used

II Sam. 23:3. "*He that ruleth over men must be just, ruling in the fear of God.*"

If Washington had not liberated the American Republic, Lincoln would have had no union to save. Comparisons of character and rank between the two men are absurd. Their circumstances, gifts and tasks were too different to be compared. But in one thing they were profoundly alike—absolute devotion to their country, unselfish willingness to risk all and give all in her service.

All kinds of brave and true men were dear to him—Franklin in his fur cap, Putnam in his old felt hat, Witherspoon in his preacher's gown, Morgan in his leather leggings, and John Adams in his lace ruffles—Washington dressed well when he could, but what he cared for was not clothes, but the man who wore them . . .

His great aim was to unite all who loved America in defense of her liberty and then to bind them all together in a more perfect and lasting union. He was the one man without whom this could not have been done.

His was the master hand that God used to make our country.—*Henry Van Dyke* in "*Six Days of the Week*." (*Charles Scribner's Sons*).

### Great Man and Lowly Task

Mark 10:44. "*And whosoever of you will be the chiefest, shall be servant of all.*"

Once when President George Washington was riding near what is not the national capital, with a party of gentlemen, their horses leaped a rock fence; the last steed over kicked off several stones. "Better replace those," suggested the general. "Oh, someone will do that," was the careless reply. When the riding party disbanded, Washington turned his horse, and rode back the way they had come; dismounting, he carefully replaced the stones. "Oh, General," chattered one who came along, "you are too big to be doing that." "Oh, no," replied Washington, "I am just the right size."—*The Christian Advocate*.

### The Washington Monument

Psa. 49:14. "*The upright shall have dominion.*"  
Of all the famous landmarks beneath the

Stars and Stripes, the Washington Memorial overshadows all its types. Stand beside the obelisk, its greatness realize, and learn how grit and courage will help a man to rise.

\* \* \* \* \*

Plain, and square, and lofty; its ornaments one feels are its associations with Washington's ideals. High, was his sense of duty. Plain, his rule of life. Square, in all his dealings. Strong in peace or strife.

—*Dr. U. B. Short, in The War Cry*.

### Washington Thoughtful of Others

I Cor. 13:4. "*Love is very patient, very kind.*" (*Moffatt*).

After Washington's retirement from the Presidency, Elkanah Watson was a guest at Mount Vernon. He had a serious cold, and after he retired he coughed severely. Suddenly the curtains of his bed were drawn aside and there stood Washington, with a huge bowl of steaming herb tea. "Drink this," he said, "it will be good for that cough."—*The War Cry*.

### Washington's Two Great Decisions

I Kings 3:2. "*I have given thee a wise and an understanding heart.*"

Writing in the New York Times Magazine (November, 1932) on "Washington Viewed as a World Figure," Emil Ludwig gave these arresting statements:

In his career I see only two moments when fortune tried to lead him astray: in both cases he withdrew his hand from the proffered gift. When, in 1749, the world was as fully obsessed by the spirit of war as in 1914, he resisted the demand of half his people to declare war a second time on England and instead sent a plenipotentiary to London. His feeling for neutrality had grown ever stronger with advancing years; he was moved by the fact that his country was separated from foreign powers by thousands of miles.

"Why forego the advantages of so peculiar a situation? Why quit our own to stand upon foreign ground? Why, by interweaving our destiny with any part of Europe, entangle our peace and prosperity in the toils of European ambition, rivalry, interest, humor or caprice?" With an inspiration worthy of a poet and seer he signed this farewell manifesto to his nation with the superbly simple form: "George Washington, United States."

The other temptation had presented itself more than ten years earlier, when he was a younger man and the lure more attractive. It was the case of the time-honored reward of the hero; and it could only be a crown. It is not only that he rejected the offer of his officers, not only that he, the aristocratic and victorious leader of a country without a lord, should have refused to follow the example of the triumphant Generals of the Roman legions, but it is also the manner of his refusal, the dignified words which he used in his denunciation of the "suspicion" that he had ever given reason to

ing that he could consider such a proposal. In this is revealed the genuine greatness of his character. Upstarts like Napoleon require these olden symbols, although they may profess to make light of them. True aristocrats, like Caesar, Cromwell and Washington, refuse such baubles. Washington was anticipated in his attitude by a Roman and an Englishman, we may truly call him, who combined the virtues of both, an American indeed.

### Our Ideal

*John 19:5. "Behold the man!"*

Just ten years after George Washington died, Abraham Lincoln was born. It takes small imagination to see an Almighty Providence guarding this country through its formative years with these two men great enough to cope with any trials.

Lincoln is the American ideal. His lowly birth, his unpretentious appearance and his rise to fame will be our inspiration for countless years to come.

—*The Watertown Times.*

### Lincoln Aided Baker University

*[I Sam. 19:42. "Hath he given us any gift?"]*

Special Correspondence, *The New York Times*. BALDWIN, Kan., Aug. 4.—Baker University, one of the oldest Methodist schools west of the Missouri River, claims the distinction of being the only college in the United States which received a gift from Abraham Lincoln. Dr. O. G. Markham, former dean of the college, has found in the records a notation that in February, 1864, President Lincoln gave \$100 to apply on a new building for the campus.

—*The New York Times, August, 1932.*

### Sportsmanship Displayed by a Girl

*[Cor. 16:13. "Be on the alert . . . be strong." (Weymouth).]*

Parents need to be sympathetic with their children in their sports, and to give them the right kind of encouragement, it is suggested by Alice Lord Landon in *The Parents' Magazine*. On the other hand, young people should exhibit good sportsmanship, she contends. As an example she gave what she stated was the most remarkable exhibition of good sportsmanship which she had ever seen. This came from a fourteen-year-old girl:

"The occasion was at the Olympic Games and the event was the fancy dive. This took place late in the day and the crowd did not wait for the official announcement of the place winners but accepted a partial statement that on individual points the fourteen-year-old had placed second. An older and better-known diver who was placed third in this report felt very badly and wept continually while dressing, even though the two girls who had beaten her were present.

"The next morning I was with the young diver when the weeper of the day before came running up to her, this time wreathed in smiles and, with no tact and less finesse, threw her arms around her and cried that the final figures had given her the second place instead of the younger girl. Even the strain she had been under and her own comparative youth could not excuse such a method of breaking the news, but the fourteen year old girl took it like a Trojan. She said simply, 'I can see how happy it makes you and I am glad you got it.'

When we were alone again she said, 'I don't mind getting third place, because in the Olympics you either win or you don't win, and if you don't it doesn't matter if you place second or tenth.'

The writer who related the incident said: "True philosophy in a child!"

### A Patriotic People

*[Matt. 5:16. "Let your light so shine."]*

When a member of Parliament was in Australia, he saw the Union Jack flying on a lonely road with only a couple of houses in it. He asked if the flag was flying because of his visit, and he was told that it was not. "No one knows," said an Australian, "that you are here. The flag is flying to let people see to which nation we belong." "But," said the visitor, "no one passes." "Never mind that," came the reply; "we go out and look at it ourselves." These patriotic people are an example for Christians to let their light shine, even in the quietest place, that others will see to whom they belong.

—*The London Christian Herald.*

### Keeping Clean

*[I John 1:7. "Cleanseth us."]*

Two young men were traveling on the same train, and formed a speaking acquaintance. At the end of the first day one of them returned from the washroom to his seat, cleaned and attired in fresh linen. "Well," observed the other, "I see you are nearing the end of your journey." "No," was the reply; "I have still another day's travel before me." "Oh, I thought by your getting so cleaned up, you must be getting ready to leave us." "No," returned the other, "I find that the best way to get to the end of the journey clean, is to keep clean as I go along."

—*The London Christian Herald.*

### "The Strategy of Religious Journalism"

This is the intriguing title of Dr. Lynn Harold Hough's address at the Annual meeting of the Boston Wesleyan Assn. to be published in religious journals in the hope of arousing new interest throughout the Christian Church in the work of the Religious Press. Watch for the article.



## CHURCH AND SOCIETY

By REV. J. J. PHELAN, D. D.

### "In Union There is Strength"

2 Cor. 6:1. *"We then as workers together with him."*

The delegated powers of both Washington and Lincoln never equaled those which Congress conferred upon the President of our Democracy. He can fix the price of things we eat and wear; control working hours and wages; regulate amount of production and how to be distributed; refuse individuals the right to transact business; interfere in private contracts; standardize the internal value of a dollar and even say to the earth, "Thou shalt not yield"—at least to a certain degree. He also has Three Billions of dollars to spend at his discretion for Public Works with several more billions for Welfare Relief. In 100 days, Congress broke all records for 100 years—when it imposed 11 Billions for Taxes—only one billion less than the peak World War budget. Freely, we must give our prayers, allegiance and cooperation.

### Greatness Conferred or Acquired

Luke 22:26. *"and he that is chief, as he that doth serve."*

Great birthdays in February! Besides Washington and Lincoln, who lead all the rest, consider these: Horace Greely, Journalist; Roger Williams, the pioneer of Religious Liberty in America; D. L. Moody, Evangelist; Sir Thos. More, Statesman and Humanist of "Utopia" fame; Dickens, Novelist and Humanitarian; Ruskin, Social Reformer and Author; Harrison, our ninth President; Edison, the Inventor; Sherman, the Union General; Darwin, Naturalist and Biologist; Anna Shaw, Preacher and Suffragette; Galileo, Mathematician; Susan B. Anthony, Woman's Suffrage; Copernicus, Modern Astronomy; Cardinal Newman, "Lead Kindly Light"; Jas. Russell Lowell, Poet and Essayist; Gutenberg, Printing; Victor Hugo, Longfellow and Grenfell. What an array! But you don't have to be born in this wintry month to be "great." Astrology and the "signs of the zodiac" give no light to man's destiny.

### The New Patriotism

Ro. 12:10. *"Be kindly affectioned one to another with brotherly love."*

Washington and Lincoln were neither "myths" nor political witch-doctors but intensely human and normally-minded religious men. Several denominations attempt to claim them as their "patron saints." Were they here today, we believe that they would be among the first to subscribe to the following truth: There is a nationalism of the "mailed fist" principle; a nationalism of the "smart and wise" principle, and a Christian nationalism that includes the whole world as one vast brotherhood in its scope.—E. L. Shaver. Frankly, to live today is a more sublime task than at any time in our

country's history. Both nationalism and patriotism are practically new words to the majority of our citizens. When N R A calls and Election Day calls and Red Cross calls and Church calls and Relief calls, our response to these "calls" is the measure of our patriotism. The one bright ray in this depression is that all of us can now be "patriotic" without getting out a rifle to kill somebody. A new social phenomena which did not exist in Washington's and Lincoln's day.

### Humanitarianism at its Best

2 Cor. 10:18. *"... whom the Lord commendeth."*

Was Lincoln religious? Go to the records. . . . "This nation under God shall have a new birth of freedom." . . . "Let bygones be bygones; . . . let us inaugurate the good 'old central ideas' of the republic. The human heart is with us. God is with us." . . . "Let us have the faith that right makes might." . . . "I have said nothing but what I am willing to live by, and, if it be the pleasure of Almighty God, to die by." Great men in times of great exigencies realize their need of a great God, that's what often makes them great.

### The Immortality of Character

1 Th. 5:13. *"... esteem very highly in love for their work's sake."*

Was Washington religious? Go to the records: "I shall always strive to be a faithful and impartial patron of genuine vital religion." . . . "It is impossible to reason without arriving at a Supreme Being." . . . "The determinations of Providence are always wise, often inscrutable, and although its decrees appear to be hard upon us at all times, is nevertheless meant for gracious purposes." . . . "True religion affords government its strongest support." . . . "I commend the Interests of our dearest country to the protection of Almighty God, and those who have the superintendence of things to his holy keeping." Unbelievers do not think nor talk in such language.

### Unholy Alliances

2 Cor. 6:14. *"Be not unequally yoked together."*

With respect to the above, both Washington and Thos. Jefferson were agreed on peace commerce and honest friendship with all nations, but in entangling alliances with none. Listen to the Father of our country: "Why interweave our destiny with that of any part of Europe, entangle our peace and prosperity in the toils of European ambition, rivalry, interest, humor or caprice? It is our true policy to steer clear of permanent alliances with any portion of the foreign world."—Washington's Farewell Address, Sept. 17, 1796. May every citizen read these words, whenever the war-cry is heard in America.

## PSALM-SINGING SAINTLINESS

By THE REV. ORA LEE ICE

TEXT: "And when they had sung a hymn they went out . . ."—Matthew 26:30.

THE scene is not hard to picture. Ever since da Vinci it has been easy to see the last supper; the twelve in little groups of three, Judas with his money bag has just upset the salt, Peter with a knife in his right hand where he will later tonight hold his sword, John, about to swoon at the very thought of a betrayal, the face of Christ framed in the center in a mastery of artistic subordination and a maize of hands and arms uplifted in protest.

The last supper was a sanctifying service. Without doubt no duplicate of it has ever approached the dignity and impressiveness of the original. No imitation could. Every heart then was stirred. Testimonies were made. Vows of lasting loyalty were given. John renewed his pledge of love. One said: "I am ready to go with thee to prison and death." Peter vowed: "Though all men should be offended because of thee yet will not I be offended." Others promised: "If we should die we will not in any wise deny thee." The heart of Judas was stirred to its depths. His soul was shaken within him. Jesus seeing it and perceiving that a word from him might turn the battle to victory, pled with Judas as he turned to flee from the urge of the meeting, "what thou doest do quickly." If you will repent of this evil do so immediately.

It was a good meeting. They made their love and life pledges. They sang their hymn of praise and went out. They went out to face a crisis. They went out full of song. It is a good way to go. "Singing makes the burden lighter. Singing drives the cares away." Have you ever wondered what they sang? I too. "Jesus, I my cross have taken all to leave and follow thee," would have been a good one. "I will follow thee my Saviour what so e'er my lot may be," would have been good. It could not have been these. Perhaps it was the twenty-seventh psalm—"The Lord is my light and my salvation, Whom shall I fear. The Lord is the strength of my life. Of whom shall I be afraid."

"They sang a hymn and went out." What an opportunity they had for heroism; what a time for fortitude and fidelity. Their meeting of consecration is over, the inspiring hymn has been sung, and now they go out to face the crisis of life. Notice how they met it. One betrayed him with a kiss and precipitated the tragedy of the cross. One denied him with cursing and swearing he never knew him. Some slept through the crisis, unsympathetic. Most of them ran away like scattered sheep.

What was wrong? Later these men were bold

as lions. Later "they loved not their lives unto the death." They could not but witness for Him. Prison, stake nor gibbet could stop them. What was wrong at Gethsemane and Golgotha?

We have experienced all of this. It is easy to understand. We have gone to stirring meetings. We have heard powerful preaching. We have felt the inspiring messages in the singing of songs. We have sung our hymns and gone out feeling strong enough to meet a lion and were destroyed by a mouse. We have felt adventurous enough to sail the ocean and been drowned in a tea cup. We have felt mighty enough to swallow the world and choked on a gnat. We have gone out with strength to break prison bars and been tethered by a thread; bold to storming of cannon and slain by a pebble; tall to breasting the world and blown over by a zephyr. The fire being out and a cold house on a December day is all it takes to ruin a good Sunday sermon. A flat tire after church makes a man forget his religion. Too late to make a traffic light will make some men "see red."

The trouble is found in our superficial treatment of religion. We have a psalm-singing saintliness. Christianity is a good thing to sing about. We love to sing. Tunes are intriguing. At religious services, we get an inflation of sentiment. A pin point of trouble always lets us down.

There is too much of a treating religion as a sentiment. We approach it like music, art, a sunset, a perfume, a valse caprice. It feathers our senses; a robed choir, the rhythm of a processional, the ponderous organ, the hush of prayer. When we sing a hymn and go out, we meet a practical world, we have to grasp the nettle of the real; we face the horns of trouble and the hoofs of a fast moving life. We fall out of our paradise. We come to earth with a sickening thud. We lose our breath of religion.

There is too much of a treating of religion as an emotional bath. We hear comments like: "O, wasn't that a lovely sermon! He kept me crying all the time." People get an emotional "jag." It is as dangerous as whiskey. One awakes next day with a dark brown taste. We get so that we can sing "Were the whole realm of nature mine, that were a present far too small" and when the collection plate is passed, we drop in a dime. We can sing "Sweet hour of prayer" when not a member singing it ever spent an hour praying. We can sing "What a Friend we have in Jesus" and here we haven't spoken to him for a week. We have told no one else about him in our lives. "I love to tell the story" and we never tell it. Maybe we would not tell lies but



we sing them. "There's a land that is fairer than day" and not a person singing it would trade one hour of earth for an eternity in such a place.

A doctor was urging his patient, a minister, to take a vacation for his health's sake. The minister replied that he could not get away. "You must go to Colorado," urged the doctor, "or you shan't live long."

"I simply can't. I have too much work."

"Well, it is either heaven or Colorado."

"Then," said the minister, "I guess I'll go to Colorado."

We can sing of heaven but we had much rather live; even in Colorado. Life is very precious to most of us. We judge the man who destroys himself, insane.

There is too much of treating religion as a ceremony. Some practice religious rites as atonement. They come to placate God for their ungodly acts. Ritual will do it. While it may be distasteful to us, God likes it very much. We must keep him happy. Then God will forgive our sins. Some use religious rites as payments for indulgences. We barter with God. Payment in advance gets us what we want. Both of these practices go upon the assumption that the Divine is delighted in rounds, chants, processions, genuflections, and psalm singing. See this pathetic thing—an old lady of wrinkles, sad and woebegone, sitting up front singing "There is sunshine in my soul today." All this attitude is primitive; God is happy when we are quite sad. We do as we do, not because we want to but it makes God happy and pleased with us. It all dates back to the primeval idea of placating an angry deity. We sing our hymn and go

back to the same old life.

Then there is that which treats religion as an expediency. Thus it becomes a pious fraud. I am religious now not to please or placate a deity, but to please the people. It is not the still small voice within but the big loud voice without. It becomes ostentation. It is the thing to do. Religion is then the halo of culture. He must be a good man because he belongs to the church. It brings one patrimony. It furnishes business. It is the badge of respectability. Singing our hymns on Sunday is a part of our saintliness. Of all psalm-singing saintliness, this is perhaps the most despicable to use.

To God, religion as a sentiment, as an emotional bath, as a ceremony, as a pious fraud, must all be very despicable.

Today we will sing our hymn and go out. Will our religion end with the benediction? Christianity is not a beautiful song, a desert mirage, a rhythmic poem. It is a life. And it must be lived. The Christian sings. He cannot but sing. But he sings: "Lord, speak to me, that I may speak."

.....  
"O teach me Lord, that I may teach."

.....  
"O lead me Lord, that I may lead."

.....  
"O, fill me with thy fullness Lord  
Until my very heart o'er flows  
In kindly thought and glowing word  
Thy love to tell, thy praise to show."

"They sang a hymn and went out," to betray Him. Let us sing our hymn and go out to live Him.

## THE QUEST FOR THE BEST

By THE REV. HOWARD BONIWELL WARREN

*TEXT: "For here have we no continuing city, but we seek one to come." Heb. 13:14.*

**A**MERICA is on wheels. To be convinced of this fact all one needs to do is to observe the ever moving traffic on the Boston Post Road, the Lincoln Highway, the Robert E. Lee Trail or any other national artery. Life for the masses consists of constant motion, and if we should ask many where they are going, they could not give us a satisfactory answer, for being on the move is sufficient for them. Modern life may be characterized by speed, restlessness, and love of pleasure. It does not require a specialist to tell us that such a life is shallow and superficial. How could it be otherwise? There is a more excellent way which Jesus, Paul, and others have tried to point out, and to persuade us to take. We see many evidences of the low way, but are we well acquainted with the high

way? The early Christians spent their lives in search of the highest and the best, and as a result they were tremendously blessed. What should be our attitude to-day?

Note—in the first place that everything around us is constantly changing. Heraclitus, the old Greek thinker, maintained that the world is in constant change; that everything is in a state of flux; that there is no real permanence in things. Reality is alive, and constantly expressing itself. Indeed for him change is the most important thing about reality; it is the very life of the universe. There is nothing really permanent; "permanence is an illusion, and though things may appear to remain stable, they are actually in an endless process of becoming, in a constant state of flux." He pointed out that "no man bathes twice in the same river." There is much truth in this view, and modern science points in the same direction. We

re being told that our universe is gradually running down; that the sun is slowly but surely losing its heat, and that in the due course of time one star after the other will disappear.

We are conscious of the fact that this is a changing, fleeting world, one thing today and something else tomorrow, and that strange and wonderful things are taking place even in the short space of a single life. The mountains are yielding to weathering and erosion, and the valleys are rising year by year, islands disappearing only to show themselves in some other region, and all forms of life change with the years, the climate, and the geographical position or location in which they live. Man is not the same as he was millions of years ago, and he will be different a million years hence. There is an eternal law that things cannot always remain static, but they must yield to forces without and within.

We are forced to acknowledge that man, more than any other creature, can shape, control, and direct his destiny; that he possesses the power and ability to change himself and his environment, and to progress or regress. The one thing we may be sure of, is that man is never satisfied. He is constantly seeking for the different, the new, and the strange, and having obtained one thing starts in pursuit of another. When Columbus discovered the new world people were anxious to have it explored and settled, and having accomplished this they turned their attention immediately to something else. The discovery of gun-powder gave place to the mariner's compass, and this to the printing press, and these in turn were followed by the steam engine, telegraph, telephone, automobile, radio, and airship. Every time nature reveals one of her secrets man is inspired to greater achievements. The microscope, telescope, and X-ray show us that life as well as the universe is undergoing change. Look where we may, Life in every phase is being modified little by little and more and more. Spenser realized this when he declared: "Change still doth reign, and keep the greater sway."

The author of our text knew that earthly things were not permanent for he had doubtless noticed how cities, empires, and nations came into being, lived through their short span, and then passed on only to furnish material for historians. Babylon, Sodom, Gomorrah, Carthage, and Pompeii furnish us with sufficient evidence that prosperous and flourishing cities may sink beneath the sands of time never to rise again. No matter how beautiful, large, or wealthy a municipality may be, it can be blotted off the face of the earth. "Here have we no continuing city."

In the second place, man is not discouraged and overwhelmed with ennui and despondency because he has no continuing city here, but is willing to go in search of another. The Salvation Army had a slogan some time ago that a man may be down but that he is never out, meaning thereby that the spirit of a human being could not be completely crushed. Jesus taught us that a man's life does not consist in the abundance of things, but in his ability to

master and cultivate the spiritual nature of his soul. He placed minor emphasis upon mundane affairs and major stress upon the things unseen. He wanted this world to be a suitable and wholesome place for the development of personality, and all creatures were to treat each other as children of the same heavenly Father. The kingdom was to be started here and now, and was to continue down through the ages.

There is nothing permanent in the earthly city in which we reside. Our quest is for the eternal city not made with hands whose architect and maker is God. As Christians we are no longer satisfied with things that perish, but we seek those things which are above. We are all travelers, pilgrims seeking the best. Like the knights of the Holy Grail we are in search of truth, goodness, and beauty, and once having set our hands to the plow we are resolved not to turn back. Others may be satisfied with a dwarfed and emaciated existence, but we will press on until we obtain the best. Christ is our leader and shepherd, and will lead us to pastures green, and to plains covered with life-giving grain. Our ideals are the highest, having come from Christ himself, and if we will strive diligently toward them, the kingdom will be realized.

The early Christian writers did not interpret the best in terms of this world nor its possessions. They looked for a city which was to come. It is only as we turn our gaze away from this life and this world that we find that peace and contentment of mind and soul which we crave. Two great classes of people have tried to find the peace which passeth understanding, namely, the Epicureans and the Pietists. The former thought that life consisted in pleasure and sought after things which would make them happy. They did not understand that pleasure is a will o' the wisp which could never be obtained by quest, but only through sharing with and serving others. Epicurus, Horace, Goethe, Shelley, Byron, and Pater, the chief representatives of this group, were not the happiest men of their generation. The other movement is known as Puritanism, and those who espoused this cause believed that at its best life consisted in genuine piety, inner purity, and high moral conduct. Those who labored for these ideals were no other than Buddha, the Stoics, the Hebrew prophets, Dante, Savonarola, the Puritans and Tolstoy.

Man has been the worst enemy of his own progress. Throughout history the failures and tragedies of men and women have been the result of their own choices. They sought for something less than the best; they were satisfied with a lower standard when the higher was available; they refused to look to the hills. Many people are missing the mark today because they aim too low. Emerson tells us to hitch our wagon to a star, and this applies to all and not to the young alone. The best is not to be found in filth, squalor, sin, and wickedness, but only where the air is pure and the sunshine abundant.

What is the best, and how may we know when



we have obtained it? There have been many brilliant and good men in the world, but there has been only One who has revealed the Father completely and perfectly. If you would know the best I point you to Christ who is the world's Saviour and Redeemer, and there is no other name under heaven given among men whereby you can be saved.

Our quest for the best must not only include Christ, but it must likewise embody his kingdom, for they go together. As soon as you have made Christ your own personal Saviour, there is given you a special work and plan for your life. Many thinkers have spent years seeking for the Summum Bonum of life, but Christ has answered that question for all times. The greatest good, the best that there is, is to be found in Christ and his kingdom. When we seek them earnestly and continuously we shall find them, and we shall be tremendously blessed. Give yourself to the Master, and be willing to serve others, and the best that there is will be yours.

Jesus came to this earth to show us the way to the eternal city. He gave his life for others, and taught us that we too must lose ourselves in the service of mankind. The Master did not deceive anyone. He told all that his way of life was hard, full of sacrifice, suffering, and pain, but that if we would be faithful, success would crown our efforts. He compared his life to a yoke, and not to a seat in a pullman car or limousine. "Take my yoke upon you," is his earnest plea, and all those who obey are fashioned into stalwart and seasoned disciples.

Americans are wandering nomads, going here and there looking for something they know not what. We are more and more coming to live in boarding houses, flats, apartments, and kitchenettes. Like the birds we are becoming migratory, and we are realizing that here we have no continuing city. Indeed the whole world is on the march, and we are wondering what the next stopping place will be. Many times I have watched the ocean greyhounds come steaming into New York harbor filled with people from the old world, who were stretching their necks to catch a glimpse of the famous skyline. I have wondered what thoughts were in their minds when they first beheld America. Many of them have sacrificed and toiled for months and years to earn enough money for their passage, and now their dreams seem to be nearing realization. As I have watched them come slowly up the harbor, I have prayed to God that all of these people might not be disillusioned and disappointed, but that America and its citizens might measure up to the highest New Testament standard, and thus help our new friends to establish themselves in the new world.

Look where we will everything is changing, and all life is being transformed. "Here have we no continuing city, but we seek one to come." Old customs and traditions are being discarded, and behold all things are becoming new. In our search and quest for the best, let us turn to Christ and his kingdom, and we shall be abundantly satisfied when we awake in his likeness; we shall be like him for we shall see him as he is.

## LIFE'S ALTERNATIVES

By THE REV. CARL MARTENSON

TEXT: Dan. 3:17, 18.

**H**ERE is a moral declaration of independence. "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thy hand, O king. **But if not**, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image thou hast set up."

That little phrase, "But if not" gives it a place among the world's classics. Here were people ready to stand on their convictions whether God supported them or not!

We thrill to the loyalty of three men to their ideals? We wish that we too might be rock-ribbed enough to stand for the ideals to which we give lip-service so often. We feel that our world forces us to bow down and worship gods that we know in our hearts are false gods. We dare not trust ourselves to the consequences that would follow any declaration of constancy on our part.

There are several things which should be said of the heroism of Shadrach, Meshach and Abenego:

### I

Their heroism was no sudden acquisition.

There are two ways of facing any crisis in life: you may get panicky, and fly to pieces; or you may face it calmly, philosophically, and set about to take what steps you can. Someone has wisely said that every man has as much religion as he can command in an emergency. Shadrach and his friends found themselves ready to meet life's alternatives because through the years they had been leading religious lives, developing rich resources which could be tapped when they were needed. They could say "But if not" for the simple reason that they had schooled themselves through stern discipline to meet the unexpected happenings of their lives.

People who live superficial lives must not expect a superficial religion to be of much help to them in times of strain. If our present hardships teach us to distinguish the things that matter in life from those that merely glitter and attract, they cannot be looked upon as being wholly bad.

People have been able to buy ease and comfort, they have surrounded themselves with things, they think that character is something that can be bought in a ten cent store. But there are

Some things in life you can't buy. And heroism of the type exemplified in our text is one of those things. You can't buy a heroic life. You have to grow one. There are things that can't be done for us by others, and growing a character is one of them. We have to fight many battles **on our own**; we have to make many decisions **for ourselves**; we have to face some of life's alternatives **alone**.

There is no use blaming God when we fall into the snares of temptation. God does not exempt anyone. We shall have to accept the inevitables which life offers, but we can at least accept them in a courageous way.

## II.

Heroism in the face of life's alternatives is not a quality that need be confined to a few. Rather it is something which every one of us may develop in ourselves. Only a relatively few people ever seen their names in "Who's Who." For is it possible in our kind of a world for all of us to be rich. In spite of the great American myth, our economic system is so arranged that a few people talk in terms of millions while the great masses talk in terms of tomorrow's bread. We can't all be brilliant, either. Hundreds of would-be poets and writers, movie stars, engi-

neers, find that out every year.

But we all can be heroic in the way we conduct our lives. "We may not be numbered in the catalog of the world's great men and women, but there isn't a single person who cannot be numbered among the supporters of the world's great movements." And that after all is what counts. We are known by the causes that we stand for. Every time we act courageously, we add to our ability to act with bravery when more exacting problems come up for us to solve. Many a man can trace his failure or success back through the years to the occasions when he accepted one or another of life's alternatives.

We may not be courageous or heroic by nature. But Jesus Christ can take hold of a man and give him a new nature. He can set us on high places. He can cause us to walk in large pastures. He can make us go through life with a tread of triumph. He can make us say, "But if not . . ."

"One ship drives east and another west,  
While the selfsame breezes blow;

'Tis the set of the sail and not the gale  
That bids them where to go.

"Like the winds of the air are the ways of fate,  
As we journey along through life;  
'Tis the set of the soul that decides the goal,  
And not the storm or the strife."

## SERMON OUTLINES

### THREADS OF GOLD

From the New Testament

By Rev. Robert T. Bridge, Pastor First Congregational Church, Wellington, Kansas.

See page 71, November, 1933.

### III. The New Testament as a Guide to Conduct

#### The Teaching of Jesus

Generosity Pays.  
(Luke 6:38).

Active Friendliness.  
(Matt. 5:43-44).

Patience a Saving Grace.  
(Luke 21:19).

Privacy and Sincerity.  
(Matt. 6:5-7).

Suffering Inevitable.  
(Matt. 10:21-22).

Personal Frailty To Be Remembered (Matt. 7:1-5).

As ye would that men should do to you, do ye also to them likewise.  
(Luke 6:31).

#### The Example of Jesus

##### IN BUSINESS

Plenty Without Waste.  
(Luke 9:10-17).

##### IN DEALINGS WITH ENEMIES

Making Allowances.  
(Luke 23:34).

##### IN DANGER

Friends Shielded.  
(John 18:4-8).

##### IN PRAYER

Strength Through Communion.  
(Matt. 14:23).

##### IN ADVERSITY

Personal Need Kept In the Background (John 13:1).

##### IN PASSING JUDGMENT

The Only One Qualified to Judge Is Merciful. (John 8:1-11).

Jesus of Nazareth . . . who went about doing good and healing all that were possessed of the Devil. (Acts 10:38).

#### Following the Example

System.  
(Acts 6:1-6).

Christian Love Rises Above Personal Injury. (Acts 7:60).

Declaration of Faith.  
(Acts 27:23-24).

Prayer Should Be Unceasing.  
(Eph. 6:18).

Trouble Provides an Opportunity for Service. (Acts 16:25).

The Wayward Encouraged to Judge Themselves. (Gal. 3:1-5).

Whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus. (Col. 3:17).

NOTE: (1) The New Testament is a Guide to Conduct, NOT Etiquette.

(2) The New Testament Teachings are Not Likely to Appeal to The Non-Christian.



## CHRIST'S STANDARD TRAINING SCHOOL

By Charles Haddon Nabers, D.D.

*TEXT: Mark 3:13-15. "And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils."*

Introduction: Mark loses no time in getting before his readers the salient points in the ministry of Jesus. That ministry, as Mark saw it, was first a personal ministry, and then a ministry through those whom Christ trained to carry on the work which He began. Here is the story of Christ's standard training school for His disciples. Three courses are suggested in these verses, courses as pertinent to our work today as for the work of Matthew or John.

I. A Course in Separation. "And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him."

- a. It is a separation from the world. The man called of Christ travels from the valleys unto the mountains. He travels from low ideals to lofty conceptions of life and conduct. "Come ye apart." "Come UP!"
- b. It is a separation not only from the world, but unto Christ. Christ takes the place of things left, and fills every corner of the life for those who really obey His call to life-changing.

II. A Course in Association. "And he ordained twelve, that they should be with him."

- a. Character, ideals, and love of things holy are caught rather than taught. Constant companionships leave their mark upon the mind and heart either to the detriment or to the benefit of the soul.
- b. Association with Christ may be obtained today by diligent use of a quiet hour when we seek fellowship with Him through prayer and His Word, by the cultivation of the time-honored modes of public worship through which He has blessed multitudes in every age, and by earnestness in bringing His message to others.

III. A Course in Community and World Betterment. "That he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils."

- a. By the foolishness of preaching He hath ordained that men should be saved, and preaching is just talking in His behalf to men who do not know Him sufficiently. The world has not yet outgrown the need for the sermon or for the preacher who can tell others what Christ has meant in His own life.
- b. Christ's disciples are ordained to have power. The history of the earth for nineteen centuries affords countless examples of this power. They have healed many sicknesses of bodies and of minds and

hearts. Each of us can name devils which have been cast out by the power which Christ has released through His trained men and women.

Enlist now in Christ's standard Training School. It is not enough to be willing to work for Christ. We must be willing to prepare ourselves for efficient, consecrated loyal service.

## A POSITIVE NEGATIVE

By Charles Haddon Nabers, D.D.

*Scripture: Matthew 16.*

*TEXT: Matthew 16:24; "Then said Jesus unto his disciples, If any man will come after me, let him deny himself."*

Introduction: Of course every man knows that this passage occurs at a very critical moment in the ministry of Christ? Peter has made the great confession, and Jesus has begun to point out the path to Calvary. Peter has been rebuked for presumption, and Christ is stating the conditions of acceptable discipleship in His kingdom, and the text is a portion of these conditions, the major portion, or at any rate, the first response which a human must make to the call of the Lord.

Here is my translation of the verse for today: "If any man will come after me, let him say 'No.'" It is a negative which leads to positives living!

I. If any man will come after Christ, let him say, "No," when temptations arise to pull his thought-life into realms that are unclean, selfish, scheming, or trivial.

- a. "As he thinketh in his heart, so is it." "Whatsoever things are true . . . honest . . . just, pure . . . lovely, of good report . . . virtue . . . praise—think on these things."

- b. Benedict Arnold sought to sell out his nation because he mused upon an act of treachery; David Livingstone sought to win a continent to Christ because he mused upon the sins of human slavery. What Gandhi, what Stalin, what Hitler or what Franklin D. Roosevelt say and do is the result of the grooves cut into their minds by the thoughts which they sympathetically entertain in idle moments.

- c. Every inspiring book is the result of right-thinking; every evil deed is the result of evil thinking. Lazy methods of thought breed lazy living; trivial thinking makes for trivial lives.

- d. Say, "No," when we are tempted to live below Christ's level in our mind.

II. If any man will come after Christ, let him say, "No," to every philosophy of life which runs counter to the Spirit of Jesus. Recently an economist said that when a stranger came into a bank to borrow money, it was more important to discover his philosophy of life than to catalogue his material assets. Something to that!

- a. Say, "No," to the philosophy of life which glorifies selfishness. We may call it self-

assertion. It is the theory of every man who looks upon the things of earth as things to be grabbed for self. The World War was fought to defeat such a theory of living, but multitudes still walk in its train.

- b. Say, "No," to the philosophy of life which makes a man conform to custom. We may call it self-suppression. "When in Rome do as the Romans." The trouble is that Romans and Americans alike do wrong. I would rather see men like onions than like chameleons. Chameleons are colored by their environment, but onions maintain their own peculiar personality at all times and in all places.
- c. Say, "No," to the philosophy of life which tries to walk a middle line between egotism and altruism. We may call this self-adjustment. Its paths are marked Prudence, but there are both times and places when the man who comes after Christ cannot be prudent.
- d. When we say, "No," to these philosophies of life, we are brought to face the philosophy which alone is sufficient for those who would come after Christ—it is His very own—that of self-sacrifice, the giving of oneself to God and to the people of God. It is the road to a Golgotha by the path which leads under the olive trees of Gethsemane and through the Upper Room.
- I. If any man will come after Christ, let him say, "No," to every light, love or lure which tends in any way to obscure the vision of the Christ and of the Cross.
- a. There are lights which twinkle brightly, but blind men to the true Light which lighteth every man that cometh into the world.
- b. There are loves which crowd out the love for Christ and for the Things which are His plan for men and the world.
- c. There are lures which pull like the voice of the sirens that sought to dash the ancient sailors upon the rocks of destruction.
- d. After all, there are choices which men must make after they have visioned the Lord and His Beauty. The sight of the great masterpieces of art should draw us away from the insignificant and transient pictures; the great books of the world should win us away from the filth and slush being turned out by the presses of today; the acquaintance of great souls should make littleness in living and baseness in thinking intolerable. It should; but sometimes we wander back to the baser loves, the lower lures and the flickering artificial lights.
- e. But to those who continue to climb the hills of God, there is grandeur ahead! Christ repays abundantly every effort to-

wards consecration and loyalty and adoration to Him and to His Cause.

#### To Say No Is To Make Positive Living Possible

1. Moses said, "No," to the palace of an Egyptian Ruler, but he became the great leader of the ages.
2. Daniel said, "No," to the pull towards conformity in an oriental court, but his loyalty to God was rewarded not only in the nation, but in the satisfactions which came to his own soul.
3. Albert Schweitzer said, "No," to the call towards fame and wealth, but his work in Africa justified the sacrifice, if one calls it such. He would not so designate it.
4. Kagawa in Japan said, "No," to alliances which sought to entangle him with lesser tasks than that given him by Christ, but the Kingdom of God Movement succeeds thereby!
5. If any man will come after me, let him say, "NO!"

#### SIN WITHIN THE CONGREGATION OF GOD By Charles Haddon Nabers, D.D.

Scripture: Joshua 7.

TEXT: Joshua 7:1. *"But the children of Israel committed a trespass in the accursed thing: for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the Lord was kindled against the children of Israel."*

The conquest of Canaan by the Israelites under Joshua was no more an unbroken series of triumphs than is the individual's conquest of sin in his personal life. Here is the tale of a defeat, and the text gives us the reason for the defeat: there is in among the congregation of the people of God. Certain great truths are emphasized by this incident.

1. His entire family is dragged into the mire by the evil which he does. We have a record here of Achan's father, his grandfather, and his great-grandfather, as well as the mention of the tribe to which he belongs. When a man sins, he puts a stain upon the whole family tree! The Blood kin are the first sufferers, and they are often the worst sufferers.
2. The whole people suffer because of the waywardness of this one man: "The children of Israel committed a trespass in the accursed thing; for Achan—" Sin in the life of one man in the congregation caused the world to point the finger of scorn at the whole people of God.
3. The Lord is grieved because of the reproach brought upon His own people: "The anger of the Lord was kindled against the children of Israel." One man soweth, and another reapeth—it works with righteousness, and it works with iniquity. One individual can greatly hinder the work of God in any congregation.



## II. No Man Can Make Light of Sin or Make Light of the Effects of Sin.

1. A little thing?—so is the germ which brings death into the human body. A little thing?—so is the cup of cold water which looms so great in the eyes of Jesus when tendered to a disciple in His name.
2. One effect of sin then and now is to induce a man to make light of the difficulties which lie ahead. It is easily captured, send only a small army. But the small army was defeated decisively. When we have sin within the heart, we think the task is so simple that we need not do our best nor even trouble God about its accomplishment. Then defeat comes.
3. Sin must be severely punished—more so because it is inside the congregation. Sin always takes the heart out of a man and brings defeat. After feat, there comes complainings; after complainings, there comes despair. Punishment severe? Well the physician burns out the infected wound completely, must sear much good flesh to avoid leaving the slightest bit of poison. So with our Great Physician as He deals with sin in the soul.

III. When men repent of sin, and only then, can the church expect to be victorious in its conflicts.

## A SUGGESTED CHURCH PLAN WHERE A BASEMENT IS NECESSARY

### See Back Cover for Floor Plans

Many churches find it economical and important to make use of basement or ground floor space when erecting a new church structure. When the lot has a sharp slope or when good light and ventilation are otherwise made possible, a basement or ground floor space can be made very attractive and useful. Care must be taken however, to waterproof the foundation walls and floor when this is done.

The accompanying plan shows how basement space may be divided to provide for religious educational facilities in addition to making provision for social and recreational work. Small churches especially often fail to provide class and department rooms for the various age groups in the Church school.

In this plan a fairly good sized parish hall is provided where a movable stage can be used for dramatics, pageants, entertainments, etc. the adjacent class rooms being used for dressing rooms.

Care has been taken in this design not to have the building too wide so that a basement parish hall can be spanned without posts. The roof spans will not be extravagantly wide and expensive. Finer proportions are provided for the sanctuary when the width of the room is limited to one-half of its length. The acoustical results in such a room will be far more satis-

## "A LAMP UNTO OUR PATH"

By Paul Lindemann, D.D.

The days are dark, but God's Word is a "light unto our feet and a lamp unto our path." We entreat you not to forego the illumination that you need for your own troublesome way. The sermons announced revolve about the cross of Jesus, from whence all light emanates.

1. *"Broken Ships"* 1 Kings 22:48  
A sermon on disappointments. Who has not had them? How should they affect us? What are they good for? Does God use them?
2. *"Doomed to Lowliness"* Matt. 20:7  
A sermon for us who live and labor in lowly places. We may have dreamed of soaring high, but we have never risen above the commonplace. Shall we brood over it? What does God say?
3. *"Have We a Right to Happiness?"* Ps. 106:15  
What is happiness? How far can we go to secure it? Is temporal happiness our inalienable right? Why have many heroes in the kingdom of God been in a temporal sense unhappy?
4. *"Religion and Trouble"* Job 4:5  
A sermon for burden-bearers, and that means practically all of us. Of what benefit is religion in times of trouble? What is God's purpose in permitting trouble to come to us?

factory than when the room is too wide.

E. M. Conover, Director of the Bureau of Architecture of the Methodist Episcopal Church and Secretary of the Associated Departments of Church Architecture (interdenominational) will be glad to supply further information if desired regarding this plan.

## FOR THE BULLETIN BOARD

No man ever rises to leadership who follows the crowd.

Humans become trapped by deadly appetites.

The Rich Young Ruler had lost the power to command his soul.

There is a pathway sunward in nature.

It is the nature of the brute to strike back when struck.

No nation can transcend the level of its citizens.

In every man is a divine nature.

Response to the spirit is the pathway to heaven.

What we send out returns to us.

We go up as fast as we have strength to lift others.

Life is the journey of man through his allotted times.

(See Page 214)

# CHURCH NIGHT

THE REV. SHIRLEY SWETNAM STILL

## I. THE VALUE OF HARDSHIPS

Bible reading, Lam. 3:25-28.

Song, "The Lord Is My Shepherd."

A prayer that we may be able to appreciate the hard things of our lives.

Pageant: The Value of Hardship

Characters: Moses, Elijah, (both in long dark robes); John the Baptist, (in dark robe with leathern girdle); A Roman, (dressed either as a citizen or a soldier); A pioneer, (dressed in pilgrim costume); A man of today; Hidden singers; A reader.

The platform is perfectly bare.

The reader comes to the platform and reads Kipling's "Recessional." The reader leaves the platform as Moses enters.

Moses: Hardship is good for people. The Children of Israel in the wilderness knew hardship and fatigue. But this only made them stronger physically and spiritually. It was the generation which grew up in the wilderness of which the Book said "And Israel served the Lord all the days of Joshua and all the days of the elders that overlived Joshua and which had known all the works of the Lord that he had done for Israel." No other age in Israel was so true as the generation which had known the most hardships and who had come through the most difficulties.

If you and yours are surrounded by bitter circumstances and your hearts grow weary, remember that growth, physical, mental, or spiritual never came through luxury.

As Moses (or perhaps you would prefer to simply call him an ancient Israelite) leaves the platform a hidden singer sings "How Firm a Foundation."

Enter Elijah: I knew hardship. I was driven from place to place. I had to be fed by the birds and to drink the water from the brook and then the brook dried up and God sent me to the house of a widow. Do you suppose I wanted to go and add to the burden of that poor woman? Even when, by God's aid I was able to supply her need, we had no luxuries, only bread and water. I even wondered if there were any other followers of God left. Yet out of all these hardships came not only blessing for me and for all Israel, but also strength came to me by the bearing of my burdens. When your burdens are heavy, remember that God can and does give strength. We might be happier without our burdens, but we should also be weaker without them.

As Elijah leaves the platform John the Baptist comes onto it. The hidden singers use "His Eye Is on the Sparrow" (one stanza only) as a duet.

John Baptist: I was born in the mountains. Life is always harder there. I grew up in the wild

places. God sent me into the wilderness to live a life of hardship that I might be strengthened for my task. I was denied even the privilege of living with my own loved ones. But I was given strength. Jesus was able to say to me, "Among them that are born of women there hath not risen a greater than John the Baptist." If you are lonely, if you must stand out alone against evil, do not despair. God will give you more strength as you need more. Only mountaineers ever reach heights.

As John Baptist leaves the platform, a hidden singer sings one stanza only of "In the Secret of His Presence."

Enter a Roman: According to legend the first Roman's drank milk from a mother wolf. They grew up to hardship and peril. As long as Rome was having a hard time, a real struggle to meet the battles of life, Rome was great. When wealth and ease came and those who had their breasts covered with scars settled down to lives of revelry and self-indulgence, the nation fell. No outside nation conquered Rome until Rome had defeated herself with easy living. "Oh," you say, "I am so sorry for hardship to ruin the lives of my children. I wish that at least while they are young they might not know anything of the burdens of life." My friend, only those who have known hardship will grow hard hearts, brave to face all odds. Thank God that life is not quite so easy for the children of today if you want your nation to endure.

As the Roman leaves the stage a quartet sings "The Old Rugged Cross."

Enter the Pioneer: When the Pilgrims settled Plymouth in 1620.

"The breaking waves dashed high  
On a stern and rock-bound coast,  
And the woods against a stormy sky  
Their giant branches tossed."

We starved. We suffered with cold. We had insufficient shelter. We were in constant peril from the Indians. We had to work day and night in order to keep off grim death. And out of all this hardship grew some of the best moral and spiritual fibre of the nation. The descendants of those who bore those burdens are proud to bear their names and they use as heir-looms the articles we did our best to make beautifully because of our innate self-respect which grew out of our physical, and our spiritual strength. And that strength grew in turn out of the difficulties we had to meet. Do your best with the things that you have. There is much for which you may be thankful, no matter what your lot may be. Leave a heritage to those who come after you which they will be proud to claim as their own. As the Pioneer leaves the platform the quartet sings the second stanza, only of



"America the Beautiful."

Enter the man of today: When we want to make an athlete, he must go on a diet of the most simple fare, must keep the hours kept by our forefathers, must run and do hard work and take hard exercise. In short, he must live, to a certain extent, a life of physical hardship in order to make himself physically fit at all. Spiritual activity, even spiritual necessities and distresses, are necessary to spiritual strength. "Blessed are they that do hunger and thirst after righteousness," said Jesus. We think, some of us, that this depression is a terrible thing. We do not have the luxuries to which we have been accustomed. Some of us lack even the necessities. Let us thank God for what we do have and build up a strong nation by the brave and soldierly way in which we endure.

As he leaves the platform, the audience sings, "The Son of God Goes Forth to War."

Closing song, "We're Marching to Zion."  
Benediction.

Recessional music, "Faith of Our Fathers."

## II. FRIENDSHIPS IN THE BIBLE

Song, "He's My Friend."

Debate, "Resolved, that the Friendship of David and Jonathan was closer than the friendship of Naomi and Ruth. By four young people who will study I Sam. 18 to II Sam. 2, II Sam. 9; II Sam. 16: 1-4 and II Sam. 19:24-30. The book of Ruth.

Song, "What a Friend We Have in Jesus."

Prayer that we may prove true to our friends, and especially to our heavenly Friend.

Reading, Ten Commandments for Friends.

- I. Thou shalt choose thy friends with care.
- II. Thou shalt choose friends with whom thou canst have spiritual fellowship.
- III. Thou shalt let thy friend lead thee in anything good and thou shalt lead him away from anything evil.
- IV. Thou shalt love thy friends with all faithfulness.
- V. Thou shalt not permit trifles to interfere with friendship.
- VI. Thou shalt not listen to evil reports about thy friend.
- VII. Thou shalt not betray the confidence of thy friend.
- VIII. Thou shalt choose thy friend's happiness before thine own.
- IX. Thou shalt be near thy friend in his hour of sorrow or of need.
- X. Thou shalt worship God with thy friend.

Bible reading, John 15:13-17.

Song, "No, Never Alone."

Benediction.

Recessional, "Who Could It Be But Jesus?"

## III. QUALITIES THAT MAKE MEN GREAT

Decorate with flags.

Song, "America."

Prayer.

Song, "I Would Be True."

Bible reading, I Kings 3:4-15.

General participation: A quality that makes for

greatness. Let the participation be limited to two minutes. Give out subjects ahead of time if that seems best, or let the participation be impromptu if your people prefer it. Qualities below may be given out as assignments:

1. Tact
2. Good temper
3. Attention to details
4. Willingness to serve
5. High ideals
6. Education
7. Love to God and man
8. Faithfulness to duty
9. Religion
10. Adaptability
11. Genius
12. Love for one's task.

Song, "Somebody Did a Golden Deed."

Song, "Let the Lower Lights Be Burning."

Benediction.

Recessional, "The Star-Spangled Banner."

## IV. THE LORD'S SUPPER

Song, "Manoah."

The accounts of the supper, by four readers:

1. Matt. 26:26-29.
2. Mark 14:22-25.
3. Luke 22:19-20.
4. I Cor. 11:23-25.

Song, "There Is a Fountain Filled with Blood."

Directions about the Lord's supper, by a reader,

I Cor. 11:26-34.

Song, "Jesus, Lover of My Soul."

Talk: Preparation for the Supper:

1. Prayer
2. Reconsecration
3. Submission
4. Love

Song, "Nearer My God to Thee."

A prayer of thanksgiving and consecration.

Song, "Here, O My Lord, I See Thee Face to Face."

Talk: A Doctrinal discussion of the Lord's Supper.

Song, "I Gave My Life for Thee."

Benediction.

Recessional, "There Is a Green Hill Far Away."

(From page 212)

What we say should not be taken too seriously; What we do reaches beyond the sound of voice.

There is no truth in life outside of God.

The spirit of man is known only to God.

The spirit of man is the scale of God.

The spirit of man is as an open window facing Jerusalem.

God dwells in light which no man can approach.

The ways of man are clean—in his own eyes.

The place where Jesus dwells is nearer to us than any other place.

## BOOK REVIEWS

I. J. SWANSON, D. D.

ATERNOSTER SHEEN, OR, LIGHT ON MAN'S DESTINY.

Douglas Mackenzie, President Emeritus, Hartford Primary Foundation. Harpers. 132 pp. \$1.00.

The author has a reputation on both sides of the Atlantic as a scholar and preacher. His ability to speak powerfully to both the mind and heart of the scholar and the man in the street, is illustrated by his book of sermons. The title means "Our Father's beautiful light!"—the cry with which a Swedish sailor on a Baltic steamer, in a storm on a dark night, greeted the guiding beams from a lighthouse. This is great preaching—simple, searching, illuminating: it does cast light on man's nature and destiny. Some of the sermon titles are: The worth of man, the supreme values in human nature, The Divine Worker with man, Prayer as an instrument of God, Jesus the captain and perfecter of faith, and, Christianity the religion of the world.

SOMETHING ERE THE END.

The last messages of Henry Howard, D.D., late senior pastor, Fifth Ave. Presbyterian Church, New York. Revell. 157 pp. \$1.50.

A memorial volume, consisting of the pulpit notes (without revision) of the last sermons of Dr. Howard. These sixteen sermons, fragmentary as they are, give the reader some conception of the messages of Dr. Howard. He was one of the greatest pulpit orators of the last half century. For over fifty years he preached the Gospel of grace in Australia, England, and America. "What an orator he was, with a spontaneity that flowed like a cascade!" wrote the eminent Dr. Frederick C. Spurr in the British Week-end at the news of Howard's passing.

CHRIST AND HIS TIME

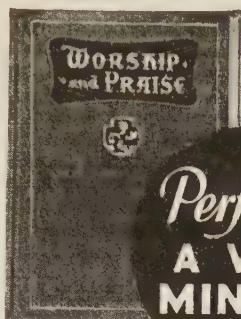
William Lore Sharp, Author of "Romances from the Old Testament." Abingdon. 256 pp. \$2.00.

This story of the life of Jesus is based upon the four Gospels, and follows the generally accepted chronology of the Gospels. It is an uncritical account. It includes the miracles which seem least probable, for example, the Annunciation by the angels, the carrying away of Jesus by Satan to the pinnacle of the Temple, and the Resurrection. Doubtless Professor Sharp knew the difficulties to faith, inherent to these stories, but they did not shake his faith in their truthfulness. His purpose was not to solve these difficulties, but to depict the matchless life of the Master. This he has done in a way that shows its beauty, power, glory, and love. His prose style is brilliant and fascinating. The book is a literary treasure. His word-pictures of the historical, political, and geographical backgrounds of the Palestine of Jesus' day, together with its customs and everyday life, make his story vivid and realistic. It appeals to young and old. It will captivate their imagination, enthrall their interest, and inspire them with great moral and spiritual ideals.

IN CHRIST SAVE SOCIETY?

E. Garvie, Principal Emeritus of Hackney and New Colleges, London. Abingdon. 244 pp. \$1.00.

Dr. Garvie has long been regarded as one of the leading British theologians. Here, however, he reveals himself as a master of current world-economic problems. He is an expounder and advocate of the Social Gospel, and "the herald of a passion" to save society. He writes, "I cannot conceive a salvation complete as Christ's is, which is not both individual



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## I FOLLOW THE ROAD, A MODERN WOMAN'S SEARCH FOR GOD

Anne Byrd Payson. Introduction by E. Stanley Jones. Abingdon. 210 pp. \$1.00.

This is the author's story of her conversion by reading "The Christ of the Indian Road." Prior to her conversion, she was one of the cultured, sophisticated educated, well-to-do but non-religious women (of whom we have many—too many), who seem to get along without God. She had skimmed the surface of life, and had never tried to sound its spiritual depths and meaning, until she had read "The Christ of the Indian Road." Then she began an eager search for God. Her greatest difficulty after her conversion, was to discover a technique of the good life. She had to develop such technique for herself. Her story is moving and thrilling. She has learned to "follow the road." Every minister will find this human document of deep spiritual interest and of value for dealing with souls struggling to be born.

## JOHN WESLEY, MASTER IN RELIGION

William C. S. Pellowe, M. E. Minister. Published by the M. E. Church, South, for the author. 151 pp. (Price not given).

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## MARTIN LUTHER, OAK OF SAXONY

Edwin P. Booth, Ph. D., Prof. of Church History at Boston University. Round Table Press. 271 pp. \$2.50.

On the whole, this is the best biography of Luther, published in the year of 450th anniversary of his birth. Dr. Booth portrays Luther as one of the greatest leaders, and shapers, both of his own age and of the religious world during the last four hundred years. At times, however, Dr. Booth seems to be a special pleader for Luther and not a critical historian, for example, in his attitude towards the Peasant's War. On the whole, however, he deals fairly, vividly, and interpretatively with all the phases of Luther's life, from his leadership in the Protestant Reformation, and his influence upon history right down to the present day. This book merits a place on the study table of every minister, because of its lucid and attractive style, its mastery and interpretation of the facts of Luther's career, and its

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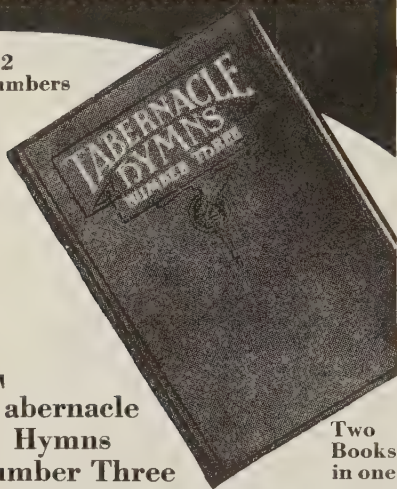
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Norman MacLean, D.D., Minister of St. Cuthbert's Church, Edinburgh, and Moderator of the Church of Scotland, 1927. Revell. 165 pp. \$1.50.

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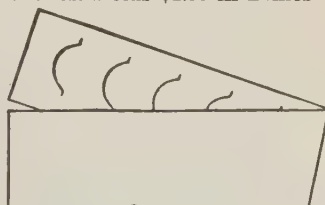
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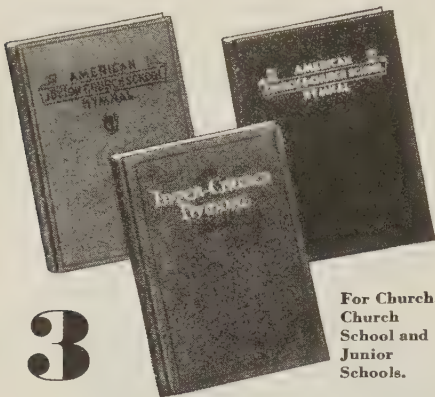
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## RELIGIOUS DRAMA and PAGEANTRY

IN THE October issue, page twenty-three, preliminary suggestions applicable to Religious Drama in general, were made by Henry Charles Suter. While made in general they were made with the particular in mind—THE PRODIGAL SON (A Parable in Pageantry). The Prodigal Son was the first Parable in Pageantry printed by the Expositor and its wide appeal lay possibly in the fact that it was a silent drama built around the idea that actions speak more loudly than words.

With this issue we are pleased to present second Parable in Pageantry from the pen of the same author, The Sower. Its method of presentation is identical with the first and will be strong in appeal for the same reasons. Should any Expositor readers, desirous of using the pageant wish the introductory suggestions which appeared in the October issue they may be had by simply writing to the Expositor office requesting them. (Eds.)

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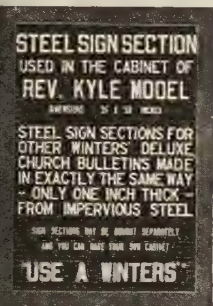
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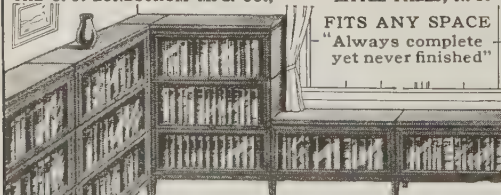
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Reading: Matthew 13: 1-9. (During change of scene, Hymn "Work For The Night Is Coming.")

Scene 2. Scenery shows interior with maiden seated at table with cluster of lighted candles reading the Bible. Lights blue and red to represent evening. **THE EVIL ONE SNATCHING AWAY THE WORD OF GOD.** Do not make up this character too sensational, but let him wear a long red garment with a pointed hood. Avoid horns, tail and pitchfork type. He should steal upon the reader and snatch the Bible away, departing holding before his face the flowing sleeve of his gown.

Reading: Matthew 13: 18-19. (During change of scene, "Savior More Than Life To Me.")

Scene 3. Foreground of scenery as in first with several rocks scattered around. Maiden walks slowly among them reading the Bible. Suddenly the Evil One comes up beside her, and startles her that she stumbles over a rock and permits the Bible to fall from her hands. The Evil One swiftly picks it up and departs. Lights white, red and blue, Daytime. **STUMBLING OVER THE ROCKS WITH THE WORD OF GOD.**

Reading: Matthew 13: 20-21. (During change of scene, Hymn "Close To Thee.")

Scene 4. Maiden seated at table toying with jewels and necklaces under a cluster of candles. **REVELING IN RICHES ROBS OF THE WORD OF GOD.**

Lights Red and Candles, Night. The Evil One enters and showing her a bright necklace gently places it about her neck. He then snatches the Bible from the table and departs as previously hiding his face for shame.

Reading: Matthew 13:22. (During change of scene, Hymn, "Sweet Peace The Gift Of God's Love.")

Scene 5. Both maidens seated at table reading the Bible. Lights red and Candles, Night. **STUDYING TO UNDERSTAND THE WORD OF GOD.**

Reading: Matthew 13:23. "What Will The Harvest Be?" Hymn for close of pageant.

Hymns suggested are open to change, and may be congregational or by choir. Scripture should be read slowly and deliberately, with organ accompaniment if possible.

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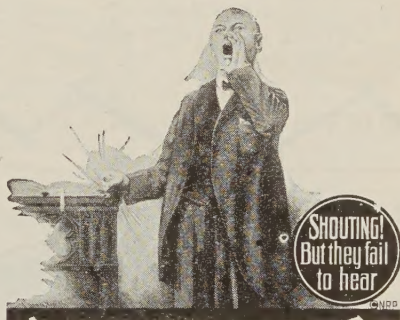
written by Gordon W. Mattice, Westminster Presbyterian Church, Rochester, New York, a man who writes on actual problems of the ministry and church administration out of his wealth of practical experience.

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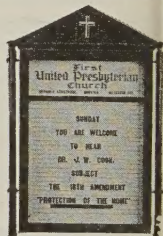
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## MUSIC FOR CHOIR AND ORGAN - - FEBRUARY

### PRELUDE

Devotion .....	Mansfield
Lead Kindly Light .....	Ashford
Prayer of Notre Dame .....	Boellmann
Dento .....	Faure
Angelus (From "Scenes Pittoresques") .....	Massenet
Deep River .....	Fisher
Communion .....	Faulkes
Morning Hymn .....	Selected
Ave Maria Stella .....	Grieg
Sarabande .....	Handel

### ANTHEM

I Hear the Voice of Jesus Say .....	Gilchrist
Send Out Thy Light .....	Gounod
Hark! Hark My Soul .....	Shelley
Gentle, Holy Saviour .....	Gounod
Thine, O Lord .....	MacFarlane
To God Most High .....	Mendelssohn
I Love the Lord .....	Hosmer

### OFFERTORY

Behold the Master .....	Hammond
O Saviour of the World .....	Goss
Beautiful Saviour .....	Christiansen
The Sea of Galilee .....	Shure
Seek Ye the Lord .....	Robert
Land of Hope and Glory .....	Elgar
Ave Maria .....	Schuber
To God Most High .....	Mendelssohn

### POSTLUDE

Fugue .....	Niedermeyer
Epilogue .....	Roger
March .....	Bes
Temple Marche .....	Lyons
Grand Choeur in G .....	Salome
Solemn March .....	Meacham
March .....	Louder
Hosanna .....	Wach
Grand Choeur .....	Harri

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